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FUNDAMENTALS OF PROTESTANTISM
A COMPARATIVE STUDY

BY R. J. MILLER D. D.

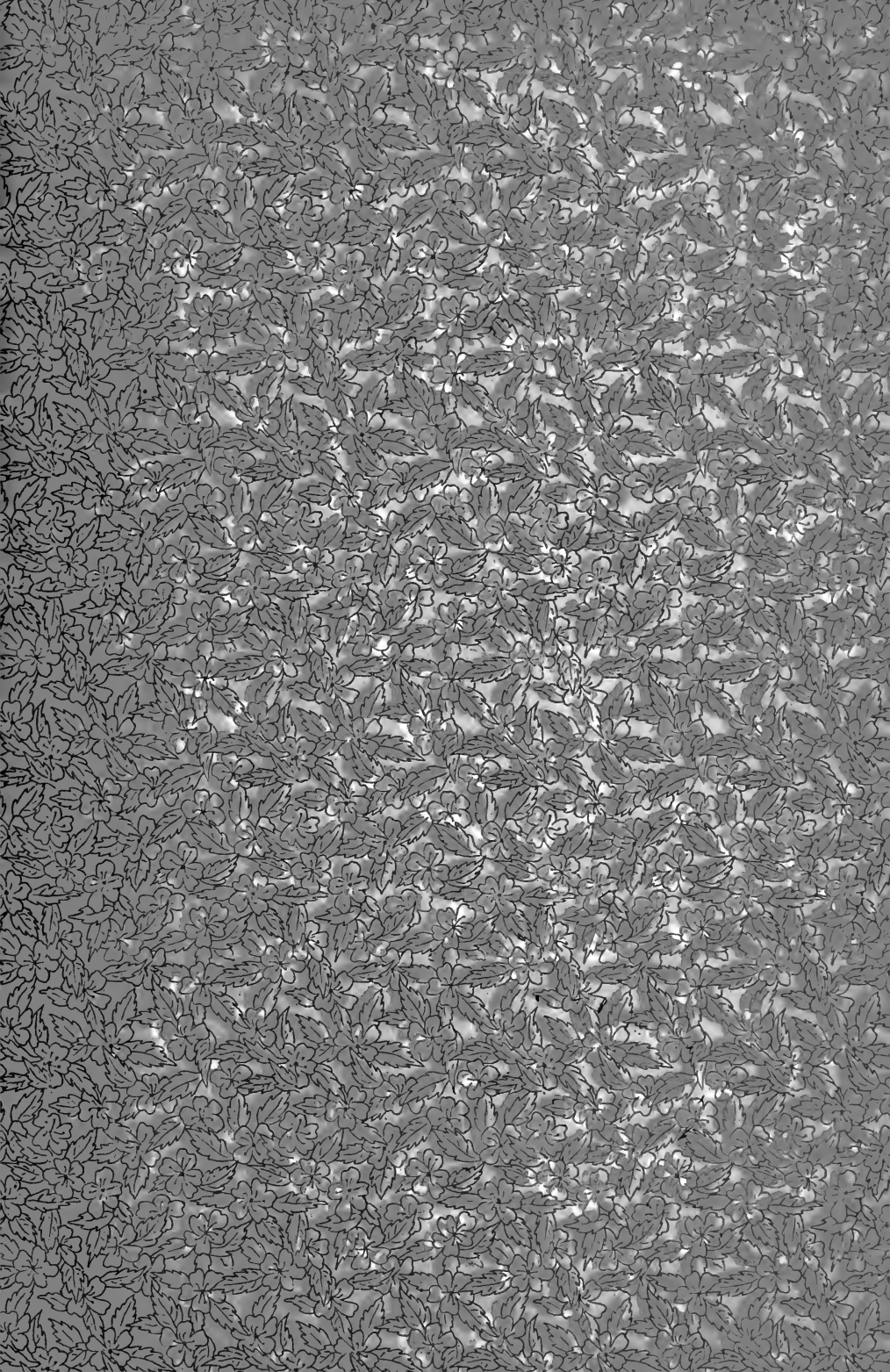


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Miller, R. J.

THE FUNDAMENTALS OF PROTESTANTISM

Including a Comparative Study of the
Creed of Romanism

Adapted to Bible Class Work



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To the
Baraca Men's Bible Class of Pittsburgh, N. S., Pa.,
In the Recollection of Delightful Hours of Fellowship, together with
All Similar Groups Organized for the Study of Christian Doctrine and
the Promotion of Christian Service, this Little Book Is
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FOREWORD

There is no more insidious and delusive sophism than this: "It matters not what a man believes, provided he is only sincere." The time-pieces of the nation are compared hourly with the great time-marker in the Observatory in Washington, and this time-piece is regulated daily by God's unerring clock in the sky. A returning tourist was sincere in his belief that the Etruria, on which he had taken passage, was to sail from the Alexandra Dock, Liverpool. The sincerity of his belief almost caused him to miss the steamer which was to take her departure from the Princess' Landing, several miles away. A mother rose in the night to give medicine to her sick child. The sincerity of her belief that the bottle on which she first laid hands contained the remedy which the physician had prescribed did not prevent the poison which she administered by mistake from doing its speedy work of death. We have but one journey to make through life; we cannot afford to be mistaken as to the way. Our souls are sick unto death, and there are many remedies offered for the malady. We cannot afford to be mistaken as to which of them we will employ. Even though we be sincere, a wrong choice will mean death to the soul.

There are two great systems of belief, each claiming to be the one provided for the deliverance of the soul from sin's deadly poison. There are elements in common in the two systems large enough and powerful enough to lead many to say, They will both yield the same results. Yet there are divergencies enough to produce totally different effects, and the difference may be as wide as the chasm between life and death. We cannot afford to say, It matters not which I accept and apply. Sincerity alone will not save, if in our sincerity our choice be wrong. An unerring voice bids us not believe every spirit, but try the spirits whether they be of God.

Is there not a middle course which we may safely follow—since there are such diversities between the systems of which you speak? "Since it is a question which is right, I elect to stand on neutral ground." There are questions on which we may occupy the attitude of neutrality, since they have no vital relation to our own health and life. But, when the malady is already doing its deadly work, to reject all remedies because of conflicting claims is to court destruction when relief is right at hand. A better course is to listen to the voice of Wisdom that says, "Unto you, O men, I call, and My voice is to the sons of men." "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth Life."

The approach of the five hundredth anniversary of the martyrdom of John Huss, the "morning star of the Reformation", makes the present a fitting time to undertake such a series of studies. The hand of God is clearly seen in the course of events since July 6th, 1415, when that brave servant of God yielded up his life at the stake for the sake of the priestly privileges which

Jesus Christ had conferred upon all who believe in Him. Following the outbreak of the Reformation, the Council of Trent met in 1545-63 to counteract the influence of the Reformers. Its deliberations and decisions were crystallized in the Creed of the Pope Pius IV., promulgated in 1564. This has been ever since, and still is, Rome's accepted formula of faith. In this series of lessons this Creed furnishes the order of study and the method of procedure. After certain historical and preliminary lessons, the aim is to take up the various statements of Romish belief, article by article, and under each to present, first, Rome's teaching of the subject in hand as stated in her formulated creed and in the utterances of her recognized authorities; second, to present the biblical teaching on the same subject as understood and promulgated by the Evangelical Churches; third, to press home upon heart and conscience vital truths which stand closely related to the errors thus exposed.

The compiler of these lessons deeply realizes that mere aversion to error has in it no saving efficacy. Our faith must be a vital, positive faith. Mere assent to truth, however correct and true its statements may be, does not constitute one a Christian. "This is life eternal, that they might know Thee, the living and true God, and Jesus Christ Whom Thou hast sent." In preparing the following lessons, the aim has been to set forth the truth as it is in Jesus Christ, that those who follow them may be led into a closer, fuller and a saving acquaintance with Him. That these humble studies may be so blessed by the Spirit of life is our earnest desire and prayer.

The prize set before us is worthy of the most earnest effort—life eternal. Count all the drops in the great oceans, add the number of grains of sand in all the earth, add the number of the leaves on all the trees of the forests, and to this all the atoms that float in the air and all the stars in the firmament of heaven, and when the years represented by their sum shall have rolled away, eternity will still be in its earliest morning.

The compiler of the pages that follow wishes to acknowledge the help received from many sources, acknowledgment of which is made as the examination proceeds. He gladly acknowledges special obligation to the Rev. J. M. Kyle, D. D., of Lowell, Mass., who for a quarter century was a devoted missionary in Brazil, and is now ministering to the Portuguese in New England.

LESSON I

THE ORIGIN AND MEANING OF THE WORD "PROTESTANTISM"

During the year 1915, there will be celebrated in Prague, Bohemia, the 500th anniversary of the martyrdom of John Huss, who is often called "the Morning Star of the Reformation." His martyrdom took place July 6th, 1415. Before



his day John Wycliffe had given to the people of England the Holy Scriptures in their own tongue. With the help of others he translated the whole Bible into English and had written copies made of his translation. Comparatively few people could read in those days, but where one was found who could read, he would gather together those who cared to listen to the sacred oracles and would read to them. Men began to think for themselves more deeply than they had done in former years. Among those who caught glimpses of the dawning light was John Huss of

John Huss with Cup and Book

Prague, who gave himself to the study and the teaching of the Word of God.

John Huss was born in Husiniez, in 1369. A picture of his birthplace is presented herewith. Of his early life nothing is known. He first came into

prominence in the University of Prague, where he received the degree of B. A. in 1396, and of M. A. in 1399. He then began teaching in the university, with such success that he was made its rector in 1402. In that same year he became preacher in the Bethlehem Chapel of Prague, where with great power he testified against the abuses of the Papacy. When the Pope's Bull forbade Wycliffe's writings and ordered them to be



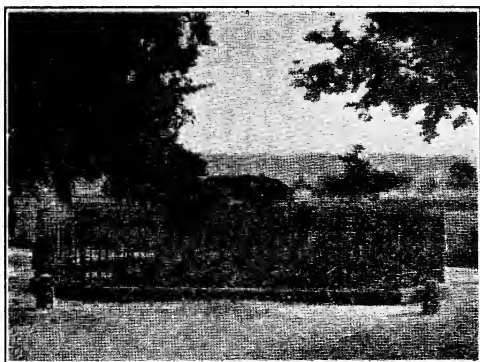
The birthplace of John Huss

burned, Huss defended them. At last he was compelled to leave Prague, and then he went about preaching to the people.

Two great principles for which he contended were the use of both elements

in the sacrament of the Lord's Supper and the free circulation of the Holy Scriptures. Both of these were against Rome's usages, which withheld the cup from the laity and the Book from both priests and people. (Cardinal Gibbons admits that communion was administered in the early centuries under both forms. Also that Pope Gelasius, in the fifth century, made the use of both obligatory. The Council of Constance, in 1414, enacted a decree prohibit-

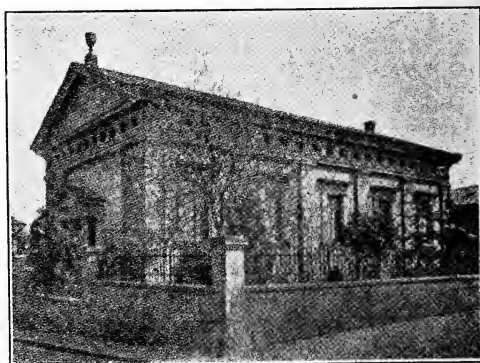
ing the use of the cup by the laity.) It was for these reasons that the followers of Huss adopted as the emblems of their faith the Cup and the Book. These symbols became very dear to the Hussites, and they yet appear prominently in every Hussite church.



The Spot Where Huss Was Burned

ing the use of the Cup and the Book among the people, the Reformer was chiefly concerned to lead the people into the full enjoyment of that which these emblems represented. The withholding of the cup from the laity was a virtual denial to them of the priestly privileges which have been purchased for all believers through the blood of Jesus Christ (1 Peter 2:5; Rev. 1:5, 6). The germ idea of the Reformation was the awakening of mankind to the individual consciousness of their personal relationship to God. During the "dark ages" Romish formalism and superstition intervened between the souls of men and the living Saviour, thus shutting them out from the Light of the world and producing what we truly call "the dark ages." It was the rediscovery of this Light and the leading of those who accepted his teachings into personal relationship with Jesus Christ that made John Huss the reformer before Reformation.

In 1413 Huss was summoned before the Council of Constance. He obeyed the summons after the emperor had assured him of a safe-conduct. But in spite of this guarantee he was arrested at Constance, and was imprisoned. He was brought before



A Bohemian Reformed Church

the Council for trial June 5th, 1415, in the Dominican Cloister, now the Insel Hotel of that city. His fidelity to truth, even at the risk of his life, was very beautiful. He wrote June 10th, "I write this letter from prison, expecting

tomorrow the death sentence, yet fully trusting in God that I shall not swerve from His truth." (August 2, 1914, just on the eve of the outbreak of the present European war, a peace conference met in the Hotel Insel, in Constance, in which Huss was imprisoned.)

On July 6th, in the Cathedral at Constance, he was condemned to death, the spot where he then stood being now marked by a white spot in a large stone slab. That same day his body was burned to ashes. He went to the stake singing praises, and predicting the coming of a great Reformation. A great stone now marks the spot on which he was burned.

Protestantism's Debt to Wycliffe

"On Sylvester's Day, 1384," says Dr. Rowland E. Prothero, in *The Psalms in Human Life*, "John Wycliffe lay dying at Lutterworth. The Friars, so runs the story, crowded around him, urging him to confess the wrongs that he had done to their Order. But the indomitable old man caused his servant to raise him from his pillow, and, gathering all his remaining strength, exclaimed with a loud voice, 'I shall not die, but live; and declare—the evil deeds of the Friars' (Ps. 98:17).

"Before Wycliffe's day, devout men had assailed the corruption of the Church, or disputed her doctrines of the Sacrament. Some had protested against the claims of the Papacy, or upheld the rights of the national churches. Others had demanded the preaching of the true Gospel. Others had deplored the worldliness of the clergy, denouncing the wealth of the Monastic Orders, or preached the blessings of poverty. But all had remained loyal to the Pope; none had looked beyond existing agencies for the reform of the Church and of society. Wycliffe's attitude marks an advance so distinct as to proclaim a new epoch. He not only attacked practical abuses, but aimed at erecting an ecclesiastical fabric which should differ from the old in doctrine as well as in organization. In the last years of his life he urged complete separation from the Papacy as Antichrist, established his 'Poor Priests,' aspired to reform England by the translation of the Bible into the vulgar tongue, and, in religion, politics, and society, insisted on the freedom of the human conscience from every restraint except Christ's written law. His importance as the centre of all pre-Reformation history was instinctively recognized. When the Bishop of London ordered his body to be exhumed and burned, and its ashes thrown into the river Swift—or when Walsingham, the Chronicler, calls him, 'that weapon of the devil, that enemy of the Church, that sower of confusion among unlearned people, that idol of heresy, that mirror of hypocrisy, that father of schism, that son of hatred, that father of lies'—the one by his action, the other by his language, expresses his sense of the fact that Wycliffe was not a reformer of the mediaeval monastic type, but had introduced a new era.

"Wycliffe's attitude was, in part, produced by changed circumstances. Traditions of universal empire were obscured by the rise of separate nations, one in race, language, and religion; the temporal claims of the Pope had increased as his spiritual hold on the world relaxed, and both became intolerable, when claimants of the papal throne excommunicated their opponents or doomed their rivals to eternal damnation. In part, it expressed profound discontent with the corruptions of religious life, intensified by the horrors of the plague. Even the most vicious were terrified into paying that vicarious homage to

virtue which demands from the clergy an elevated moral standard. In part, it resulted from political or social conditions. The English nation was at war with France; the Pope was the puppet of the French king, and papal tributes fed the French treasury with English money. The nobles desired to oust the clergy from public affairs, the commons to lighten their own burdens by taxing ecclesiastical property, the people to relieve their poverty by appropriating the wealth of the Church. But the peculiar position which Wycliffe adopted was even more the effect of his own temperament. To his austere piety, logical intellect, unimaginative nature, the faith of the Middle Ages made but weak appeal. Blind to its beauties, he saw with exaggerated clearness only its deformities. He chafed against the fetters it imposed on his mental independence, and failed to appreciate its spiritual insight, mystical ardour, religious rapture, intense realization of the mysteries of the unseen. When once a man of this temperament was startled into opposition by intellectual difficulties or moral shortcomings, he could not stop short at reform, but was irresistibly impelled toward revolution. He was the precursor, not of the Anglican reformer, but of the Puritan iconoclast.

"Without Wycliffe there would have been no Huss, and no Jerome of Prague. Both men were accused of sympathy with the English Reformer. At Prague a portion of Wycliffe's tomb was worshiped as a relic: numerous manuscripts of his writings exist in foreign libraries, especially at Vienna; and Huss's work on the Church (*De Ecclesia*) is derived, sometimes verbally, from the English reformer. Like Wycliffe, both Huss and Jerome died repeating the words of a psalm.

"On July 6, 1415, the Council of Constance held its fifteenth general session in the cathedral. Sigismund, King of the Romans, presided; before his throne, nobles and princes of the empire bore the insignia of the imperial dignity; the cardinals and prelates were assembled in their nations. After mass had been said, John Huss, a pale, thin man, in mean attire, was brought into the presence of his judges, and placed on a small raised platform. In vain he protested that he had come to Constance under a safe conduct from Sigismund himself. He was condemned as a heretic, and handed over to the secular arm for execution. The sentence was carried out without delay. On the road from Constance to Gottlieben the stake was prepared. When Huss reached the spot, wearing a paper cap of blasphemy, adorned with 'three devils of wonderfully ugly shape' and inscribed with the word 'Heresiarcha', he fell on his knees and prayed, chanting Psalm 31. He died, choked by the flames, but repeating with 'a merry and cheerful countenance' the words: 'Into Thy hands I commend my spirit' (Ps. 31:6).

"On the same spot, on May 30, 1416, died Jerome of Prague. Tall, powerfully built, graceful of speech, one of the most brilliant laymen of the day, he had come to the Council to plead the cause of Huss. Panic-stricken at his friend's fate, he fled, only to be captured and brought back to Constance. His courage revived when escape was hopeless. An imprisonment of six months did not induce him to acknowledge the justice of the sentence passed upon Huss. Like his friend, he perished at the stake, dwelling with his latest breath on the same words: 'Into Thy hands I commend my spirit.'

“The Council of Constance healed the papal schism. But it accomplished little more. With its dissolution and that of the Council of Basle, faded the hope of any complete or universal reform of the Church from within. It was a time, not of transition only, but also of sifting. Men like Luther, Erasmus or Fisher, who were of one mind in condemning abuses, passed into opposite camps, impelled by the differences in their own temperaments. Vast efforts were indeed made for the internal reform; but they were too narrow, too local, too late. The pent-up stream of intellectual life and classic culture had burst its barriers, shattering the old channels of thinking, believing and acting, which centuries of habit had grooved. Fed from innumerable sources, the Protestant Reformation had swelled into a headlong torrent. In the sea of human faith and thought both currents met the flowing tide of the Catholic reaction. It was a time of fierce shock and collision.”

The downfall of Constantinople in 1453 was another event that led to the awakening of Western Europe out of the intellectual and spiritual torpor under which it had slumbered for ages. The coming of the Turks into Constantinople drove out hundreds of scholarly men who were compelled to seek refuge from the Moslems in western cities. They brought with them their Greek and Latin classics, and also manuscripts of the Old and New Testaments. This led to a revival of the study of languages, arts and sciences in Western Europe, a period known as the Renaissance. This quickening of mental activity led in turn to a closer study of the Scriptures, and light began to break forth from it in many places.

Another event for which the 15th century was distinguished was the invention of printing through the efforts and ingenuity of Laurant Koster and Johann Gutenberg, between the years 1420-38. It is a significant fact that the first book ever printed was a Bible. This was a large Latin volume with double columns, the initial letters of every chapter being executed with the pen in colors. This book was printed about the year 1454. A very few copies of it are still in existence, but they are very rare and valuable. Thus with the rediscovery of the long neglected Word of God there was discovered also the means of rapidly multiplying copies of the Holy Writ and disseminating them in all parts of the world.

Another great event of the 15th century was the **discovery of the Western Continent**. When Christopher Columbus landed on Cat Island, one of the Bahamas, October 11, 1492, he rendered a service to mankind far greater than he realized. He was God's instrument in opening to the oppressed of the Old World an asylum to which they could flee for refuge when persecuted for conscience's sake. With the re-awakening of the conscience God was thus providing for future generations a place of abode where every man would be free to follow his own convictions. The newly discovered hemisphere was also to become a new base of operation, from which the gospel would be sent into all parts of the world.

Still another remarkable event of the 15th century was man's discovery of the true order of the created universe. The old system of astronomy, called the Catholics did not like the name which the Reformers preferred—Evangelicals or Gospellers—those in accord with the Gospel.

Ptolemaic system, after Ptolemy of Egypt, considered the earth as the center of things, around which suns, moons and stars revolved. On the 19th of February, 1473, Nicolas Copernicus was born at Thorn, in Prussia, one who was to be instrumental in discovering the great fact that the sun is the center around which the earth and the other planets revolve. The results of this discovery were many and far reaching. It has been truly said that during that remarkable century God gave to men the knowledge of a new heaven and a new earth.

It was during that same century that **Martin Luther, the great leader of the German Reformation**, was raised up. He was born at Eisleben, November 10th, 1483, nine years before the discovery of America by Columbus. See how the different parts of God's providence were working together. At the same time that He was speaking to the ear of a young man in Germany, bringing to his knowledge long-forgotten truths, He was opening up a new hemisphere on which the adherents of the new-found faith might find a place for their fullest and freest development, from which in the course of the ages they might be instrumental in disseminating this truth into all parts of the world.

Two other dates should be remembered by those who are deeply interested in the study of the Fundamentals of Protestantism. The first of these was the time when Martin Luther **nailed his 95 theses to the church door in Wittenberg**. This was done October 31, 1517. This marked a new era, both in his personal experience and in the dissemination of the truths which he believed.

The terms Protestant and Protestantism had their origin twelve years later. In 1520 Luther was excommunicated, and in 1521, at a Diet of German princes held at Worms, he and his followers were placed under the ban of the empire. At a Diet held at Spire in 1526 it was agreed unanimously that indemnity should be granted for past offences against the edict of Worms, and that until the meeting of a General Council, to be held in a German city, each State should act in religious matters as it hoped to answer for its conduct to God and to the Emperor. The Roman Catholic party became dissatisfied with this, and at a second Diet of Spire held in 1529, by a majority an edict was passed which forbade any more departures from the Roman Catholic Church, and enjoined that the property and authority of that Church should everywhere be maintained. Against this, six princes and the representatives of sixteen free cities protested. They maintained that it was incompetent for a Diet to repeal by a majority what a former Diet had unanimously decreed, and they said that this concerned a matter in which they ought to obey God rather than the Emperor. "We protest," they said, "before God our only Creator, Preserver, Redeemer, and Saviour, and who one day will be our Judge, as well as before all men and creatures, that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire." Those who adhered to this protest were called **Protestants**.

The name came afterwards to be used for all who adopted the opinions of the Reformers. Its use, it is said, was convenient for both parties. The followers of Luther did not then care to be called Lutherans; and the Roman

Considering the accidental origin of the word, it would be unfair to urge that it is a precise description of the Churches that are so called. If we were to treat it as such, we should have to say that it designates those belonging to Western Christendom who protest or declare that they are free from the errors found in the Roman Catholic Church and are the representatives of the Church as it was before it was corrupted.

Who can even hastily review these closely related events and not see in them the hand of God? Men and nations acted on their own impulses, seeking to realize their own ambitions, yet all things were overruled to the glory of His name and the advancement of His Kingdom. The fall of Constantinople resulted in an intellectual awakening in Western Europe, which was followed by a re-discovery of the Word of God and of its vital power. Together with these fresh discoveries of truth came the means also of more rapidly disseminating them. With the awakening of men's consciences through the publication of the living Word of God, He also brought to them the knowledge of a new world to which they could flee in times of oppression and persecution, and in which they would find a new base of operations for the further promulgation of the everlasting gospel.

QUESTIONS FOR CLASS CONSIDERATION

What martyrdom will be celebrated July 6, 1915?

For what principle did he specially contend?

Where, when and how was he put to death?

What conquest took place in 1453?

What effect had this on Western Europe?

What new discovery concerning the starry heavens took place in the same century?

What new earth was discovered in 1492?

What means of disseminating knowledge was discovered near the same time?

What great reformer was born in 1483?

How were all these events working together?

How is the hand of God seen in all of these occurrences?

What did Luther nail to a church door in 1517?

Where was the name "protestant" first distinctly applied?

For what principles did it stand from that time?

LESSON II

THE COUNCIL OF TRENT AND THE CREED OF ROMANISM

Importance of a Study of the Difference Between Romanism and Protestantism

Seeing that the Christians of Western Europe and the countries influenced by them through emigration and conquest have, since the sixteenth century, been divided into the two sections—Roman Catholic and Protestant—it is reasonable to believe that there are between these some very serious differences of opinion. What these are is worthy of careful study for at least three reasons:

(1) Some knowledge of this is necessary for the right understanding of many events. Mr. Froude has well said, "The Reformation is the hinge on which all modern history turns. Had there been no Reformation, or had its shape been different, everything which happened since would have been different." The Reformation made important alterations in the social and political condition of Europe; it caused new alliances among nations; it effected changes in dynasties of kings; it was the occasion of wars and persecutions; and, in the opinion of many, it has affected the characteristics of races. While modifications of opinion have changed both systems, in their essence they remain the same, and a knowledge of what they are is necessary to make us understand how things have come to be what they are in Western Christendom. Even contemporary history is made plain only by some knowledge of this subject. The difference between the two affects the laws and customs of nations. In some countries the two parties present antagonistic claims, and no politician can leave the fact of the difference between them out of account. Thus no intelligent person who wishes to know about the affairs of his own country and of other countries in Europe, either in the past or in the present, can afford to be ignorant of this subject.

(2) It seems right in a matter of this kind to be able to give to ourselves and others a reason for the faith that is in us. Even a casual visit to a Roman Catholic church makes a member of a Protestant church realize that he has been brought up to offer worship after a different fashion, and even a superficial knowledge of the claims of the Roman Catholic Church makes him understand that his beliefs on many subjects are different. The explanation now often given, that the one system is for one race or one temperament, and the other for those belonging to another race or for those differently constituted mentally or emotionally, is quite inadequate. It was not so believed in the old days when people endured imprisonment, banishment, and death, rather than change from one system to the other. No Roman Catholic who has been instructed in the principles of his faith would for a moment accept this solution of the difference between the two systems. Just as little can an intelligent Protestant believe that the teaching of the New Testament and the history of the Christian Church indicate that it makes no difference which side is taken,

or that both systems can be equally true and equally helpful. Roman Catholics have very frequently stated the arguments in favor of their Church with great ability and much fact, and those brought up in Protestant Churches ought therefore to know what is to be said for Protestantism. Hawthorne in his novel, "Transformation," represents an American girl in Rome in great mental distress thinking of seeking refuge in the Roman Catholic Church, but recovering from the impulse by the remembrance that she was "a daughter of the Puritans." Hereditary associations are real things and are never to be despised, but they are not enough to protect people against attacks on their faith, and they cannot be relied on unless supported by right knowledge.

(3) The study of this subject **will open up fields of knowledge of a valuable kind.** It need not be a consideration of barren controversy. Just as investigation into the condition of one part of the human frame leads to the knowledge of other parts, so does the pursuit of any portion of truth lead to the better understanding of much besides. In the matter before us this is very manifest. This study should give a better knowledge of Scripture, a clearer understanding of history, and a greater acquaintance with the lives and teaching of good men who lived in different ages and in different countries. It should lead to thoughts not merely of the externals of religion but of its very essence, and, if pursued in the right spirit, it should increase our faith in what was taught by our Lord, it should give us hope for the final victory of truth, it should enlarge our love to those separated from us by making us realize how differently they have been instructed in religious matters, and it should deepen a sense of our responsibility as heirs of the heritage of the Reformation. (Romanism and Protestantism, by Robert W. Weir, D. D.)

The Reformation was not without its effect on Romanism. The exposure of the corruptions and abuses of Roman Catholic popes, cardinals, priests, etc., led to a general desire for a reformation in its morals and teachings. The popes of that day were themselves the chief offenders. Alexander VI. was pope at the close of the fifteenth and the beginning of the sixteenth centuries, and he was one of the most profligate of men. Froude declares that "rapes, murders, debaucheries, cruelties, exceeding those of Nero and Caligula, were committed without disguise in the Vatican itself under the eyes of the Pope" (quoting from Burkhard's diary); indulgences were sold in the church to provide portions for the pope's daughter Lucretia. Julius II., the successor of Alexander, was another monster, who filled Europe with war and bloodshed. Leo X. was more heathen than Christian. He is credited with the remark that "Christianity was a profitable fable". Paul III. had a family of illegitimate children. He gave the duchies of Parma and Piacenza to his bastard son Lewis, and made two of his grandsons cardinals at the ages of fourteen and fifteen respectively. Paul IV. surpassed all his predecessors in his distribution of favors among his children and grandchildren. Such was the character of some of the popes at the time of the Reformation.

The example of the popes produced immorality everywhere. Iniquity abounded in nunneries and abbeys, until the laity cried out and demanded a reformation. At last, under the demands of Charles V., Pope Paul III. yielded but with the evident purpose to thwart every effort for real reformation in

doctrines and morals. A council of bishops and abbots was summoned to meet in Trent, a small town in Austrian Tyrol. The first session was held on December 13, 1545, when only twenty-six bishops were present, with five generals of orders and envoys from the Emperor and King of the Romans. At the fourth session new arrivals brought the number up to thirty; but instead of considering a reformation in morals, the bishops discussed the authority of Tradition and of the Scriptures, and in succeeding sessions Original Sin, Justification, the Eucharist, etc. The rumored outbreak of an epidemic afforded an excuse for the adjournment of the Council, which was accordingly suspended on April 28, 1552.

After a space of ten years the Council was again summoned by Pope Pius IV., and met on Easter Day, 1561. There were now present 106 bishops, four abbots, four generals of orders, the Duke of Mantua and the Emperor's legate. Again the question of morals was evaded, except that the sale of indulgences was somewhat restricted. The time of the Council was, as in the previous sessions, chiefly occupied with the more definite enforcement of erroneous doctrines, which were summed up and are now stereotyped in the creed called the Creed of Pope Pius IV. This Council had no real authority. It was neither "general nor free". At the later sessions there were present 189 Italians, most of whom had their maintenance from the pope, 31 Spaniards, 26 French, 2 Germans, 3 Portuguese, 3 Illyrians, 3 Irish, 2 Flemish, 2 Polish, 1 Croatian, 1 Moravian, 1 English. There were no representatives of the Greek Church.

The six Greek bishops present were Roman titular bishops. The Roman Catholic Dictionary says, "The Italian prelates constituted more than half the Council." Such a packed body as that could by no means be called a "free Council". Yet it served mightily the purpose of the pope and cardinals in yielding to the demand for such a council—that they might renew and tighten their grip upon the sons and daughters of mankind whom they had brought under their benighting sway. They formulated a creed and laid their plans to extend the influence of the Roman hierarchy in all lands, as they had never done before. How well they have succeeded since those days in arresting the progress of the Reformation and renewing their mighty influence over nations and peoples, is evident from the fact that in the year 1910 they put forth the claim that there were 264,000,000 Roman Catholics in the world. Other authorities cut down the estimate to 190,000,000. Even when we make allowance for the fact that Rome counts all her baptized children in her enumeration, the fact remains that the Church of Rome is the largest of all so-called Christian organizations. Herzog's Encyclopedia, edition of 1905 (Leipzig) gives the following enumeration: Roman Catholics, 264,000,000; Protestants, 160,000,000; Orthodox Greeks, 139,000,000; Oriental Greeks, 8,000,000. The Roman Catholic Church is thus credited with having 264,000,000 of the 547,000,000 nominal Christians in the world.

THE CREED OF ROMANISM

The Creed of Pope Pius IV., formulated, 1564

The Rule of Faith

"I. I most stedfastly admit and embrace the Apostolic and Ecclesiastical Traditions and all other observances and constitutions of the same Church.

“II. “I also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

The Sacraments

“III. I also profess that there are truly and properly Seven Sacraments of the new law instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for everyone; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

Justification

“IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

Transubstantiation and the Mass

“V. I profess, likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrament of the Eucharist there are really, and substantially the body and blood, together with soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone, Christ is received whole and entire, and a true Sacrament.

Purgatory

“VI. I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

Invocation of Saints

“VII. Likewise, that the Saints, reigning together with Christ, are to be honored and invoked; and they offer prayers to God for us, and that their relics are to be held in veneration.

Images

“VIII. I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, may be had and retained; and that due honor and veneration are to be given them.

Indulgences

“IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

The Church

“X. I acknowledge the Holy, Catholic, Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

The Councils

“XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils and particularly by the Holy Council of Trent; and I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church condemned, rejected and anathematized.

No Other Salvation

“XII. I. N. N., do at this present freely profess, and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God’s assistance, to the end of my life.”

SUPPLEMENTAL ARTICLES

The Immaculate Conception

(Declared by Pope Pius IX, December 8, 1854.)

“By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be firmly and steadfastly believed by all the faithful.

“Wherefore, if any shall presume—which may God avert—to think in their heart otherwise than has been defined by us let them know and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the Church.”

Papal Infallibility

(Enacted by the Vatican Council, July 18, 1870.)

“We teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*—that is, when, in the discharge of his office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church,—is, by the Divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that the Church should be endowed in defining faith or morals; and that, therefore, such definitions of the Roman Pontiffs are of themselves, and not from the consent of the Church, irreformable.”

The foregoing articles set forth in concise form the substance of the doctrines of the Roman Catholic Church. We have no desire to misrepresent any of its teachings in the least degree. We shall quote from their own authorities when we have occasion to make statements concerning their faith and practice. There is perhaps no book more widely circulated among Roman

Catholics in America than "The Faith of our Fathers," by Cardinal James Gibbons. Frequent quotations from this book will be found in remaining chapters on the different articles that shall come under consideration. No one in America can speak more authoritatively than Cardinal Gibbons, and perhaps no one is more able to present the arguments in favor of Rome's positions more persuasively than he. Indeed the book seems to have been written primarily for the purpose of convincing Protestants that Romanism is the only true faith. We have observed in published reports of addresses given at the "missions" which Rome's advocates hold in many parts of the land every winter a very strong resemblance between these addresses and the treatment of the same subjects given in "The Faith of Our Fathers." It will be of advantage to consider its statements on many of the subjects that may fall under our consideration.

We shall also quote frequently from a Question Book by "Father Conway", used by the Paulist Fathers in conducting missions, and from other manuals of instruction by Roman writers.

QUESTIONS FOR CLASS CONSIDERATION

Why is a knowledge of the differences between Romanism and Protestantism necessary to understand other events?

Why should we be able to give a reason for the faith that is in us?

What other fields of information may such studies open up?

What was the character of the popes during the latter part of the 15th and the early part of the 16th centuries?

How did the exposure of these things help to bring about the Reformation?

What did many of the people of Europe demand in view of these corruptions?

What Council was held as a result?

Where and when was it held?

How many were at the opening sessions?

How many toward the close, and how were they divided as to nationality?

What formed a pretext for adjournment?

What creed was the outgrowth of this council?

By whom was it promulgated?

Of what do its twelve articles treat?

When was the dogma of the Immaculate conception promulgated?

By whom? What does it teach?

By what Council was the infallibility of the Pope decreed? When?

LESSON III

THE RULE OF FAITH—PROTESTANT AND ROMAN VIEWS

The Protestant View

The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice.

The Roman View

I. I most stedfastly admit and embrace the Apostolic and Ecclesiastical Traditions and all other observances and constitutions of the same Church.

II. I also admit the Holy Scriptures, according to that sense in which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. (Creed of Pope Pius IV., Articles I. II.)

In considering the respective claims of differing systems of teaching, it is necessary to seek out, first of all, a common standing ground, and a common standard of measurement and judgment. There are many teachings which Romanists and Protestants hold in common. Both Catholics and Protestants affirm and believe that there is one living and true God, and that there are three persons in the Godhead—Father, Son and Holy Spirit. Catholics and Protestants affirm and believe that Jesus Christ is the Eternal Son of God, that He was born, without sin, of the Virgin Mary; that He died for the redemption of man; that He rose from the dead and now sits at the Father's right hand, and that He will come again to judge the world at the last day.

Catholics and Protestants believe that by the inspiration of the Holy Spirit God gave to mankind a revelation of His holy will, in the book called the Holy Bible, that this Book has been remarkably preserved during the long ages since it began to be written, and that from this Book we may learn the will of God for our salvation and for the conduct of our lives. In this preliminary study, it is our purpose to examine carefully into the respective beliefs of Protestants and Catholics concerning the Authority of the Holy Scriptures, and their Sufficiency as a revelation of the will of God concerning mankind.

In general, the belief of the Protestant churches, in reference to the Bible is, that "the Scriptures of the Old and New Testaments are the only and infallible rule of faith and practice." Protestants believe and teach that both nature and reason are silent in relation to the salvation of sinful man, and that only the Holy Scriptures of truth are able to make wise unto salvation.

The teaching of the Church of Rome concerning the Rule of Faith is set forth in Articles one and two of their accepted Creed, and is given above. It is also set forth in the Preface to the Douai Version of the Bible, published under the approbation of Cardinal Gibbons:

"At the earnest solicitation of large numbers of the religious bodies and laity, we herewith beg leave to introduce to the public a most convenient

edition of the Sacred Scriptures, approved by his Eminence, the Cardinal Archbishop of Baltimore, whose recommendation we herewith append:

“The Sacred Scriptures form a part of divine revelation; the other part being contained in the depository of the Church, and designated as the unwritten word of God.

“This distinction is most happily found couched in the language of St. Paul; ‘Wherefore, brethren, stand fast, and hold the traditions which you have learned, whether by word, or our epistle’ (2 Thess. 2:14.) The Apostle of the Gentiles thus gives precedence to the **unwritten** word of God presented to men by the Church, whilst she, under the influence of the Holy Spirit, assumes the office of **sole interpreter of the Written Word**, thereby rendering her sole guardian of the deposit of divine revelation in its two-fold form.

“The work (the Bible,) is divided unequally into two parts, viz: the Old and New Testaments. The Old Testament is a record of God’s relations with man antecedently to the advent of the incarnate Son of God, our Lord Jesus Christ. The New Testament contains a compendium of the lives of our Saviour and His apostles, as recorded by the evangelists and other apostles.

“As to the first part, or Old Testament, the version always recognized by the Church contains many more books than that used by other than Catholics. The reason for this discrepancy is that the Church’s version, the Septuagint, the Greek translation from the original Hebrew, and which contained all the writings now found in the Douai Version, was the version used by the Saviour and His apostles and by the Church from her infancy, and translated into Latin, known under the title of Latin Vulgate, and ever recognized as the true version of the written Word of God.”

In a further comparison of the teachings of Rome and Protestantism in reference to the Holy Scriptures, we shall consider:

I. The Contents of the Bible, or the Number and names of the books which constitute the Holy Scriptures.

II. The Sufficiency of the Holy Scriptures—Do they constitute a sufficient Rule of Faith and Practice, or are they to be supplemented by traditions and the decrees of councils?

III. Roman Catholic and Protestant Versions Compared.

IV. The Interpretation and Use of the Holy Scriptures—Were they designed to be read by all, with the right of private judgment and interpretation; or were they designed to be read only by the clergy, and is the Church to be the sole interpreter?

V. Rome’s attitude toward the circulation of the Bible, and what the attitude of all toward it should be.

I. THE CONTENTS OF THE BIBLE. According to the Protestant view the Bible consists of sixty-six books—39 in the Old Testament and 27 in the New. As an aid to memory, it may be observed that the digits 3 and 9 placed side by side give the number of books in the Old Testament, and the same digits multiplied give the number of books in the Old Testament, 3×9 equal 27, the number of books in the New Testament.

The sixty-six books of the Bible were being written during a period of about sixteen hundred years, counting from the time of Moses, about 1500 B. C., to the end of the life of the Apostle John, about 100 A. D. The number of writers of the whole Bible was about thirty-six. These general facts may be thus presented to the eye:

AUTHORS 3
BOOKS 6
CENTURIES 1 **6**

Among the Jews there was a three-fold general division of the Old Testament—the Law, the Prophets, and the Psalms (Luke 24:44). A more minute division of the Old Testament, and one in more common use now is:

I. **The Pentateuch (5)**—Gen., Ex., Lev., Num., and Deut.

II. **Historical Books**—(12)—Josh., Judges, Ruth, 1 Sam., 2 Sam., 1 Kings, 2 Kings, 1 Chron., 2 Chron., Ezra, Neh., and Esther.



III. **Poetical Books** (5)—Job, Psalms, Proverbs, Eccl. and Song of Sol.

IV. **Major Prophets** (5)—Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

V. **Minor Prophets** (12)—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

Ho, Jo., Am, Ob, Jo.,

Mi, Na, Ha, Ze, Ha, Ze, Ma.

(Ho, Jo, A Mob, Jo

Mina has a, has a ma.)

The general division of the New Testament is as follows:

I. **Historical Books** (5)—Matt., Mark, Luke, John and Acts.

II. **Pauline Epistles to Churches** (7)—Rom., 1 Cor., Gal., Eph., Phil., and Col.

III. **Pauline Epistles to Churches and Persons** (7)—1 Thess., 2 Thess., 1 Tim., 2 Tim., Titus, Philemon and Hebrews (popularly classed among Paul's Epistles, but authorship uncertain.)

IV. **General Epistles** (7)—James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude.

V. **Prophecy** (1)—The Revelation.

Into the evidences as to the right of these sixty-six books to a place in the Canon of Inspiration, our present limitations will not permit us to go. The right and title of each book is well authenticated. Concerning the thirty-nine books of the Old Testament, it may be observed in passing, that they all have the unqualified approval and recognition of Jews, Catholics and Protestants. Concerning the twenty-seven books of the New Testament, observe that these all have the recognition and approval of both Catholics and Protestants. The general arguments for each are the testimonies of early Christian fathers and the character of the books themselves.

II. THE CANON OF SCRIPTURE ACCORDING TO ROMAN CATHOLIC DECLARATIONS. The Roman Catholic Bible contains **seventy-three** books instead of sixty-six. The number in the New Testament is the same as in the Protestant Versions—twenty-seven. But in the Old Testament, the Catholic version contains 46 books instead of 39. The additional books in the Catholic version are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 Maccabees, 2 Maccabees. Esther also contains six additional chapters, and Daniel four more chapters than Protestant Bibles. The principal argument in favor of giving these additional books and chapters a place in the Sacred Canon is the fact that they are found in the Septuagint, or Greek translation of the Old Testament. This version was in general use in the days of the Saviour and the Apostles. Therefore Romanists plead that a place should be given to them in the Sacred Canon. There has not been, however, unanimous consent among Roman Catholics, and those whom they claim as Romanists, to give the Apocrypha a place in the inspired book. They lay strenuous claim to Jerome, the translator of the Scriptures into the Latin version known as the Vulgate (who lived from 340 to 420 A. D.) He translated from the original Hebrew and Greek, and was insistent that only the books found in the Hebrew text be

given a place in the Christian canon. The Hebrew books were then reckoned as 22 in number, corresponding to the number of letters in the Hebrew alphabet, but these included all the 39 books found in Protestant Bibles—the twelve minor prophets being counted as one book, Ruth as a part of Judges, etc. Writing to a friend—Laeta—concerning the education of her daughter, Jerome says, “Let her avoid all apocryphal writings, and if she is led to read such, not by the truth they contain, but out of respect to the miracles contained in them, let her understand that they are not really written by those to whom they are ascribed, that many faulty elements have been introduced into them, and that it requires infinite pains to look for gold in the midst of dirt.”

Josephus, the Hebrew writer, is also explicit in his testimony, that the books now found in our Bibles were all that the Hebrew canon contained. “We have not an innumerable number of them among us, but only twenty-two (following the above enumeration), which are believed to be divine. Of these, five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death. Until the death of Artaxerxes, king of Persia, the prophets who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God and precepts for human life. It is true that our history hath been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time” (Josephus against Apion, 8).

Professor Gigot, instructor in the Catholic Theological Seminary in Baltimore, Md., in his book, “Introduction to the Holy Scriptures,” admits that Justin Martyr, Melito and Origen are exceptions to what he styles “well-nigh perfect unanimity” of the early fathers in favor of canonicity of the books in the Apocrypha. He gives this as a part of the testimony of Jerome, whom Catholics revere as the father of the Latin Vulgate Version: “Whatever is beyond these (Hebrew Books) must be reckoned among the Apocrypha. Therefore the Wisdom of Solomon and the Book of the Son of Sirach (Ecclesiasticus) and Judith and Tobias, and the Shepherd are not in the Canon. What is not found in the books of the Hebrew Canon (the same as the thirty-nine books of the Protestant Bible), should be put aside, and kept at a considerable distance from them.” In another place Jerome says of the Apocrypha, “The utmost prudence is necessary to seek for gold in mud.” (Gigot, page 58.)

Our Lord and His apostles never quote from any of the apocryphal books. They did use the Septuagint Version, but there is evidence that there was a Palestinian Septuagint which contained only the 22 books found in the Hebrew Canon. Melito, Bishop of Sardis, writing to a friend after a visit made to Palestine about 172, A. D., enumerated the books of the Old Testament after the order given by Josephus. In so doing he calls Joshua “Jesus,” and Ezra “Esdras”. The use of the Greek forms of these names indicates that he spoke of a Greek version. From this Dr. Westcott concluded that there was a “Palestinian Septuagint” which included only the books found in the Hebrew canon (Westcott’s Bible in the Church, pp. 124, 125; Eusebius’ Eccl. Hist. 4:26). So we have the testimony of Josephus, Jerome and Jesus against the canonicity of the Apocrypha.

A COMPARISON

POINTS OF CONTRAST	THE DOUAI VERSION	THE ANGLO AMER VER.
THE CANON	<p style="text-align: center;">SEVENTY-THREE BOOKS</p> <div style="display: flex; align-items: center;"> <div style="writing-mode: vertical-rl; transform: rotate(180deg); font-weight: bold; margin-right: 10px;">APOCRYPHA <small>Seven Books</small></div> <div style="border-left: 1px solid black; padding-left: 10px;"> <p><i>Not in Hebrew Canon</i></p> <p><i>Not approved by Christ, Apostles, Josephus, Jerome etc.</i></p> <p><i>Apologetic</i></p> <p><i>Self Contradictory</i></p> <p><i>Inconsistent with Canonical Scriptures</i></p> <p><i>Not received by the Whole Church</i></p> </div> </div>	<p style="text-align: center;">SIXTY-SIX BOOKS</p> <div style="display: flex; align-items: center;"> <div style="writing-mode: vertical-rl; transform: rotate(180deg); font-weight: bold; margin-right: 10px;">(39 OT Books)</div> <div style="border-left: 1px solid black; padding-left: 10px;"> <p><i>Found in Hebrew Canon</i></p> <p><i>Endorsed by Christ, Apostles, Josephus, Jerome, Etc.</i></p> <p><i>Constitute one Harmonious Whole</i></p> <p><i>Consistent in Record and Doctrines</i></p> <p><i>Received by the Church Universal</i></p> </div> </div>
THE TEXT	<p style="text-align: center;">THE LATIN VULGATE AT BEST ONLY A VERSION</p> <p><i>Confused with Old Latin</i></p> <p><i>Corrupted in Transmission</i></p> <p><i>Conflicting Papal Decrees</i></p> <p><i>Compared with Hebrew and Greek, but in an unnatural order, placing first and Supreme a Secondary Authority</i></p>	<p style="text-align: center;">HEBREW AND GREEK MSS. THE LANGUAGES OF INSPIRATION</p> <p><i>MSS. from the age of Jerome</i></p> <p><i>Not interchanged with Other Versions</i></p> <p><i>Compared with all Sources, placing first and foremost the Languages of Inspiration</i></p>
THE TRANSLATION	<p><i>Scholarly</i></p> <p><i>Slavishly Literal</i></p> <p><i>Sometimes Superior</i></p> <p><i>Occasionally borrowed by A.V. Translators</i></p> <p><i>Often Obscure</i></p> <p><i>Tinged with Romish doctrines of</i></p> <p style="text-align: center;">PRIESTHOOD AND PENANCE</p>	<p style="text-align: center;">Rippest Scholarship of TWO Centuries Result of Long Investigation</p> <div style="display: flex; justify-content: space-around;"> <p><i>Correct</i> Clear</p> <p><i>Lucid</i> Luminous</p> </div> <p style="text-align: center;"><i>Reverent</i> Refined</p> <p style="text-align: center;">EXALTS CHRIST THE ENNOBLES CHRISTIAN</p>

The writers of the apocryphal books do not claim inspiration. The writers of Ecclesiasticus and 2 Maccabees both ask readers to excuse their imperfections (Prologue to Ecclesiasticus and 2 Mac. 15:39). And they had reason for so doing. In the two books of Maccabees King Antiochus is represented as dying in three different places—in Babylon (1 Mac. 6:4-16), in the temple of Nanea, Persia (2 Mac. 1:16), and in a mountain (2 Mac. 9:28). The added chapters in Daniel represent him as being in the lion's den for six days (Dan. 14:30). They teach doctrines at variance with other Scriptures, such as the transmigration of souls (Wisd. 8:19, 20), prayers for the dead (2 Mac. 12:43, 44), justification by works (Tob. 12:8, 9). Suicide, magical incantations, and other practices forbidden in the Scriptures are related approvingly (2 Mac. 14:41; Judith 9:2-9; Tobit 6:16, 17, etc). No wonder that Jérôme warned his friends against the apocryphal books.

QUESTIONS FOR CLASS CONSIDERATION

What are some teachings held in common by Catholics and Protestants? What do they believe in common about the origin of the Holy Scriptures?

What is the statement of Catholic doctrine concerning the Scriptures in the preface of the Douai Version?

Of how many parts or books does the Catholic Bible consist?

Into what two general divisions is their Bible divided?

How many books in the New Testament, in both Protestant and Catholic version?

How many books in the Old Testament in the Protestant Bible?

How many in the Catholic Version?

Into what five divisions is the Old Testament usually divided?

Give the number and names of the Books in the Pentateuch?

The number and names of the Historical Books?

The number and names of the Poetical Books?

The number and names of the Major Prophets?

The number and names of the Minor Prophets?

According to Josephus, what books did the Hebrew Canon contain?

How is his testimony confirmed by that of Melito, Bishop of Sardis?

Do the writers of the Apocrypha claim inspiration?

Do any of them apologize?

What are some of their self-contradictions?

What are some of their contradictions of other Scriptures?

What did Jerome, translator of the Vulgate, think about the Apocryphal Books?

LESSON IV.

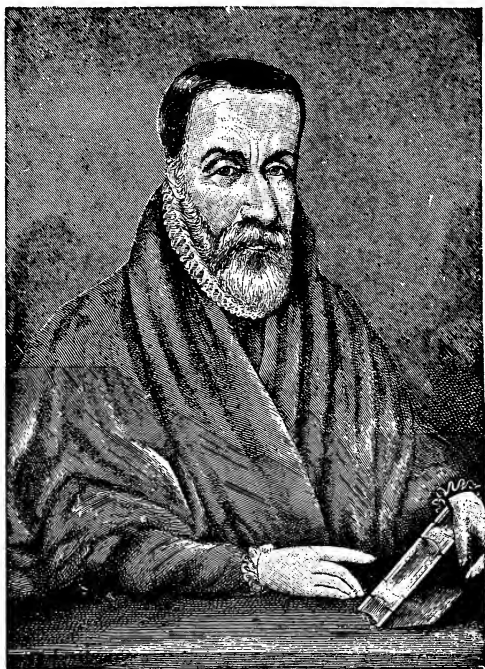
PROTESTANT AND ROMAN VERSIONS OF THE SCRIPTURES

The Protestant Version

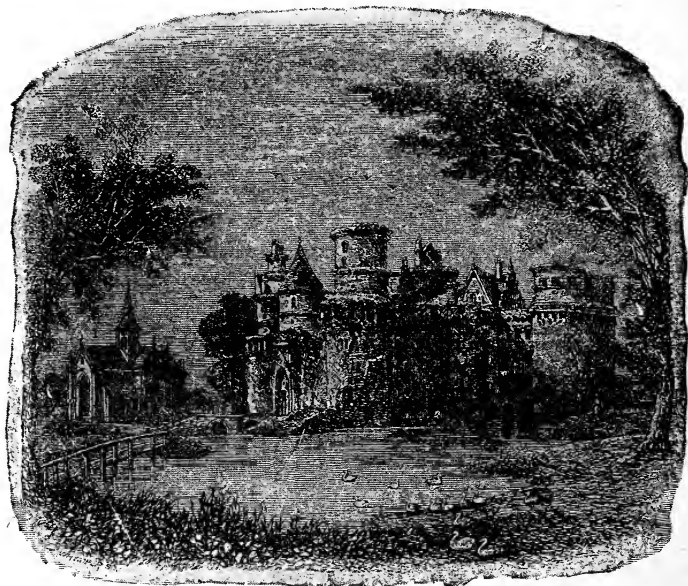
Every Bible-student ought to be familiar with the story of the English Bible. It has made the English speaking nations what they are today. When Jean Chief asked Queen Victoria the secret of England's greatness, she handed him a copy of the Holy Scriptures in reply. General Grant said, "Hold fast to the Bible as the sheet anchor of your liberties. To the influence of this Book we are indebted for the progress made in true civilization and to this we must look as our guide in the future."

We little realize how much the English Bible, as we have it today, has cost. The father of the first printed English Bible, as well as the first English translation from the Greek and Hebrew, was William Tyndale, who was born at Slymbridge, Gloucestershire, England, 1484, and who fell a martyr at Villvorde, near Brussels, Belgium, October 6, 1536. Not that he was the first to give the Word of God to the people of England in their own tongue. Just one hundred years before his birth (1384) there fell asleep in the humble vicarage of Lutterworth, a man who had been instrumental in translating the Scriptures into the English from the Latin Vulgate—John Wycliffe. That the efforts of this man and his co-laborer, John Purvey, were not fruitless is evident from the fact that, notwithstanding the bitter opposition to its circulation, and notwithstanding the fact that copies of it could be multiplied only by hand, about 170 manuscripts of their version still exists, five hundred years after its production. But it was Tyndale's labors that laid the foundation of that Version which for three hundred years has been the pride and strength of English-speaking people. He left an imprint which time has not effaced. "He established a standard of Biblical translation which others followed. His influence decided that our Bible should be popular and not literary, speaking in a single dialect, so that by its simplicity it should be endowed with permanency" (Westcott). In this undying impress we see the fulfillment of his early purpose: "If God spare my life, ere many years, I will cause the boy that driveth the plow to know more of the Scriptures than the Pope himself."

Tyndale was thoroughly educated at Oxford and Cambridge, England. He was drawn to Cambridge by the fame of the lectures given by Erasmus on the Greek Testament, which did much to stimulate his purpose to give the Bible to his people in their own tongue. That he might carry out this purpose, he became an exile from his native island, perceiving "not only that there was no room in the Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." The first edition of the New Testament was printed at Worms in 1526, and carried back to England, concealed in bales of merchandise. In 1530 his version of the Pentateuch



William Tyndale



Vilvorde Castle, where Tyndale was imprisoned

appeared. In 1535, while revising his version of the New Testament at Antwerp, he was betrayed by one who professed friendship, Henry Phillips, and was hurried to Villvorde Castle, where he was confined as a prisoner for eighteen months and then led forth to the stake. He was not idle during those months, if his pathetic letter pleading for warmer clothes, a candle and books brought the desired results. This incident recalls the closing verses of Paul's epistle to Timothy. It also furnishes proof of his ability to translate the Old Testament from the Hebrew: "Above all, I entreat and beseech you to be urgent with the procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar and Hebrew Dictionary, that I may spend my time with that study." His martyrdom took place October 6, 1536. He was first strangled and then his body reduced to ashes. His last words were, "Lord, open the King of England's eyes." This prayer had strange and speedy answer. Version after version appeared, and in seventy-five years after his death (1611) the version resulting from the united labors of the scholarly men appointed by King James I. appeared and took its place as the sun in the literary heavens, and after three centuries of constant use and unsparing criticism continues to be the most widely read book in all the world.

The Roman Catholic Version

The zeal of the reformers for the spread of the Word of Life bore unexpected fruit in the production of the Catholic Version, 1582-1609. Like Tynsdale's and the Genevan Version, this translation was a product of exile. During the reign of Queen Elizabeth many Catholics sought a home on the continent, and a seminary of instruction was established in the French town of Douai in 1568, which was removed ten years later to Rheims. The chief founder of this institution was Dr. William Allen, who had been principal of St. Mary's Hall, Oxford, during Bloody Mary's reign—for which he was rewarded with a cardinal's hat. Dr. Allen was assisted by Drs. Gregory Martin, Richard Bristow, John Reynolds and Thomas Worthington—all former Oxford men. They were also associated with him in the translation of the Scriptures. Their Version of the New Testament was published in 1582 at Rheims. The Old Testament did not appear until twenty-seven years later (1609). It was published in Douai, therefore called the Douai Version. This version was translated from the Latin. Thirty-six years before the appearance of the New Testament, the Council of Trent had ordained that the Vulgate should be regarded as authentic, and the translators followed it as their model. The title announced that the translation was "diligently compared with the Greek," but Professor Gigot (Roman Catholic) says, "The desire of abiding by the texts before them prevented the authors from utilizing the Hebrew and Greek texts to the extent to which this would have been at times desirable."

The Douai Version as published today differs widely from that of 1582 and 1609 as it came from the hands of Martin and Allen. Originally the version was painfully scholarly. Many Latin terms were introduced, such as were beyond the comprehension of the average reader. Under the influence of Protestant versions, the text has been simplified and modernized in the course of the years.

THE BIBLE IN ENGLISH DRESS

GREEK SCRIPTURES	REFORMED VERSIONS		RHEIMS DOUAI VERSION	THE VULGATE
	MANUSCRIPT BIBLES	1300		
	WYCLIF'S VERSION 1380 (Wyclif died 1384) FROM VULGATE			
GREEK TEST. DRIVEN WEST BY DOWNFALL OF CONSTANTINOPLE 453	WYCLIF'S BONES, BURNED 1415	1400		FIRST PRINTED BOOK 1454
	TYNDALE BORN 1484			
	PRINTED BIBLES	1500		
FIRST PRINTED GR. N.T. 1516 ERASMUS XIMENES STEPHENS BEZA	TYNDALE'S TESTAMENT 1525 PENT. 1530 REV. N.T. 1534 COVERDALE'S BIBLE 1535 MATTHEW'S BIBLE 1537 GREAT BIBLE 1539 GENEVA BIBLE 1539 BISHOPS' BIBLE 1568		RHEIMS N.T. 1582 (FROM VULGATE)	DECLARED AUTHENTIC BY COUNCIL OF TRENT 1546
ALEXANDRINE MS. BRO'T TO ENGLAND 1628 TEXTUS RECEPTUS 1633	AUTHORIZED VER. 1611 (ALL PREVIOUS SOURCES UTILIZED)	1600	DOUAI O.T. 1609 (FROM VULGATE)	SIXTINE EDITION 1590 CLEMENTINE " 1592
	GRADUALLY ACCEPTED		N.T. REPRINTED.	
			3 TIMES FROM 1582 TO 1750, THE O.T. ONLY ONCE	
EDITIONS OF N.T. BY GREAT CRITICS	WIDELY CIRCULATED	1700		
MILL BENGEL GRIESBACH	DILIGENTLY STUDIED		GREATLY MODI- FIED BY BISHOP CHALLONER AND OTHERS	
HUG, SCHOLZ, LACHMANN, TISCHENDORF, TREGELLES ETC. SINAITIC MS. 1859 VATICAN MS. PUB- LISHED 1857, '68, '81 '89 '90	REVISION COMMITTEE APPOINTED 1870 REVISED N.T. 1881 O.T. 1885 " ANGLO AMER. 1901	1800		
		1900		

Between the Protestant and Catholic versions there is a substantial agreement in the great body of the Holy Scriptures. Who cannot find a pure gospel in these declarations from the Douai Version: "For God so loved the world as to give His Only Begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting" (John 3:16). "Come to me, all you that labour and are burdened, and I will refresh you" (Matt. 11:28). There is no authority to pray to saints as mediators in the Douai version of 1 Tim. 2:5: "There is one God, and one mediator of God and men, the man Christ Jesus." There is no hint of purgatory in the Saviour's words to the dying thief as recorded in the Catholic version of Luke 23:43: "And Jesus said to him, Amen, I say unto thee; This day thou shalt be with Me in paradise." The self-styled successors of the apostle Peter do not find much support for their receiving homage from men in that apostle's words to Cornelius when he prostrated himself at his feet, as recorded in their version of Acts 10:26: "But Peter lifted him up, saying, Arise, I myself, also am a man." There are differences enough to show that the versions have passed through different hands. The substantial agreement of such widely differing witnesses is an unanswerable testimony to the integrity of the Scriptures.

The translators of the Rheims-Douai Version claimed that it was free from theological bias, but we do not read far into the New Testament until we find evidence that this claim is not well founded. Two things characterize this version of the Scriptures which also deeply characterize the Roman Catholic system of teaching, viz.: **Sacerdotalism and Ceremonialism**. From beginning to end the Roman Catholic Creed unduly exalts the order of men whom it calls priests, and it prescribes forms and ceremonies as indispensable to salvation rather than simple trust in the divinely appointed Redeemer. Every student of the original New Testament knows that the term "hierus"—priest—is never employed to designate the office of the Christian ministry. This term has a three-fold use in the New Testament: (1) Denoting Jewish priests; (2) Christ Jesus as our great High Priest; (3) The high privilege of access to God enjoyed by all who believe in Christ Jesus. The passages in which it is so employed are 1 Peter 2:5, 9; Rev. 1:6; 5:10, and 20:6. In each of these references believers are called "priests", and the term is used to set forth the free access to God enjoyed by all who believe in Christ Jesus. But in numberless instances the term "presbuteros" (denoting "elder" or "presbyter") is translated "priest" in the Douai version, as for example in James 5:14: "If any be sick among you, let him call for the priests," etc., etc. This change is unquestionably made in support of that sacerdotalism which Rome so strongly emphasizes. (For other examples see Acts 14:23; 15:2; 16:4; 20:17; 21:18; 1 Tim. 4:14; Titus 1:5—where the command to "ordain priests in every church" is followed by the qualification, "the husband of one wife.")

The bias is equally strong in texts which support another of Rome's leading characteristics—**Salvation by ceremony**. According to this version the substance of the preaching of John the Baptist was: "Do penance for the remission of sins" (Mark 1:4), and the substance of our Lord's preach-

ing was, "Do penance, for the kingdom of heaven is at hand" (Matt. 4:17). His commission to His disciples was that "penance and remission of sins should be preached in His name" (Luke 24:47). Peter is represented as relieving the anxiety of the conscience-smitten multitudes on the day of Pentecost by saying, "Do penance, and be baptized" (Acts 2:38). To Simon Magus, who was willing to pay any price in the way of outward observances, anything except a change of heart and personal amendment, the apostle is made to say, "Do penance for this thy wickedness" (Acts 8:22). For other examples see Acts 17:30; 26:20; 2 Cor. 7:9, 10; Rev. 2:5, 21; 3:3, 19. The original word for repentance (*metanoian*) means "to think again", hence a change of thought, aim and purpose. But according to the Catholic interpretation, the Christian life consists essentially in observance of outward forms. According to the Protestant version (Authorized and Revised), it consists vitally in a renewed state of heart and mind, followed and manifested by conformity of the outward life to the will of God. To substitute "penance" for "repentance" does violence to the use of the term in other scriptures, especially in those texts which speak of God as repenting (Heb. 7:21, Jere. 4:28), and in those which speak of Him as working repentance in the hearts of sinners, such as Acts 5:31 and 2 Tim. 2:25. Recognizing the impiety of representing God as doing penance, the Douai translators used the word repentance in the above passages and a few others of the same nature. Consistency requires the same reading wherever the word is found. To render the word penance does violence to the whole tenor of our Lord's teaching. He did not come to establish and perpetuate a religion of forms. He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter the Kingdom of heaven" (Matt. 5:20). His gospel everywhere breathes the spirit that it is not enough to wash the outside of the cup, it must be cleansed also within. There must be a renewal of the heart, followed by a true reformation of the life.

QUESTIONS FOR CLASS CONSIDERATION

What translator of the English Bible died in 1384? From what did he translate and by what means were his translations given to the people?

Who was born just one hundred years after this man's death? What purpose did he form in early life? For what did he become an exile? When did his first translation of the New Testament appear? What was his last prayer before his martyrdom? How was this prayer answered?

What did the zeal of the Reformers in circulating the scriptures lead Roman Catholic scholars to? Who were the translators of the Rheims-Douai Version? Why was it so named? When were the different parts published? How has it since been modified?

What two features characterize the Roman Catholic system of faith? How are these two characteristics manifested in the Rheims-Douai Version? In the Greek New Testament, what three-fold use is made of the term "*hierus*" or priest? Is it ever applied to a minister of Jesus Christ in the Christian dispensation? What false principle does this mistranslation support?

How is the principle of ceremonialism supported by the Catholic Version? According to it, what was the substance of John the Baptist's preaching? What was the summary of the preaching of the Lord Jesus? What was Peter's answer to inquirers on the day of Pentecost? What was his advice to Simon Magus? How does this translation do violence to the heart of the Gospel? How does it do violence to texts which speak of God repenting?

LESSON V

THE SUFFICIENCY OF THE HOLY SCRIPTURES

THE RULE OF FAITH (CONTINUED)

"I. I most stedfastly admit and embrace the Apostolic and Ecclesiastical Traditions and all other observances and constitutions of the same Church.

"II. I also admit the Holy Scriptures, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." (Catholic Creed, Art. 1, 2).

We have seen that Romanism and Protestantism differ as to the contents of the Holy Scripture—the former counting seventy-three books in the Inspired Canon, the latter only sixty-six. Let us now proceed to inquire as to the degree of authority ascribed to the books recognized by each as in the sacred canon. Do they recognize them as containing the whole of the revelation which God has given to make men wise unto salvation, or has He in any way communicated additional truths which are needful to know in order that we may be made partakers of life eternal? Are we to ascribe finality to the teachings of Holy Writ, so far as man's present knowledge of the way of salvation is concerned, as his means of attaining such knowledge; or are there other sources of information to which we may look in the hope of obtaining everlasting life? The answer given by Rome to this question differs widely from the answer accepted by Protestantism. Rome says, "The Sacred Scriptures form a part of divine revelation; the other part being contained in the depository of the Church and designated as the unwritten word of God" (preface to Douai Version of the Holy Scriptures, approved by Cardinal Gibbons). The consensus of the teaching of Protestantism on this subject is that "The Word of God contained in the Old and New Testaments is the only and infallible rule of faith and practice." Or, to quote the language of inspiration, "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" (2 Tim. 2:16, 17). (We have here quoted the Douai Version, though preferring the King James, "All Scripture is given by inspiration of God," etc.)

It may be said that there is therefore no common standing ground between Romanism and Protestantism. One relies on Revelation and Tradition as the sources of its information, the other accepts Revelation alone as the source of its authority. We have seen, too, that there is a wide difference between the number of books accepted by the two bodies as the inspired Canon. Yet there remains a large common ground—the New Testament complete, and thirty-nine books of the Old. Rome declares concerning these, "The Sacred Scriptures form a part of divine revelation." Let us see what the portion of these Scriptures we hold in common teaches concerning their authority. Rome herself recognizes the right-

fulness of hearing what the Scriptures say on this matter. In support of her position on Tradition, Cardinal Gibbons says in the preface to the Douai Version: "This distinction is most happily couched in the language of St. Paul: 'Wherefore, brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle' (2 Thess. 2:14). The Apostle to the Gentiles thus gives precedence to the unwritten word of God presented to man by the Church." To the Scriptures Rome goes in support of her position on Traditionalism, and to the Scriptures let us also go, and by their teaching let us abide. In this preface to the Douai Version, the argument is based upon one statement of the Apostle Paul. Let us examine that statement more closely and also other Scriptures which commend "tradition" as a source of authoritative knowledge. "Hold fast the traditions which you have learned, whether by word or by our epistle." Rome says that Paul "gives precedence to the unwritten word" over the written, evidently basing this upon the order of the apostle's words, naming the "word" before the writing. Thus great authority is ascribed to the apostle's words, even to the very order in which they stand. But whose "word" does the apostle here commend to the Thessalonians? Is it the unwritten word, or teaching, of uninspired men? Does he set his seal of approval to traditionalism in general, or only to a limited class of traditions? He says, "Hold fast the traditions which you have learned, **whether by word or by our epistle.**" He certainly meant only to urge them to abide by the teachings which he had imparted—both the oral teachings he had given while he was with them in person, and also through the previous letter which he had written to them. Thessalonica was one of the cities visited by Paul during his second missionary journey (Acts 17:1-9). Hearing later of erroneous teachings which sprang up among them, he wrote the First Epistle to the Thessalonians while he was in Corinth, the very first of Paul's epistles, in order of time, that have come down to us. Hearing of effects produced by that letter, Paul wrote a second not long after the first. Does he in this second letter advise them to accept all the traditions which they had heard? He himself limits these traditions, which means literally "teachings imparted", to what they had received from himself, "**whether by word or by our epistle.**"

In two other passages, Paul commends the acceptance of "traditions". One of these is in the same epistle, 2 Thess. 3:6: "Withdraw yourselves from every brother walking disorderly, and not according to the traditions which they have received of us." Here the reference certainly is to the teachings of the apostle—his own inspired teachings, not to the traditions of uninspired men. The other text is 1 Cor. 11:2, "I praise you, brethren, that in all things you are mindful of me; and keep my ordinances (margin, "traditions", the Greek word being "Paradosis", which, in the two passages cited above, is rendered "traditions"). Could anything be more explicit than the fact that when Paul commended the Corinthians for keeping "traditions" he refers to his own inspired teachings among them?

Now when we have examined these three texts, we have considered all the passages in the Bible which speak commendingly of "tradition". Are

there any of a contrary order? Eight times record is found of our Lord Jesus referring to "traditions". Does He in any instance speak approvingly of tradition as a means of preserving pure and entire the words of the living God? Here are the references: search and see for yourselves: Matt. 15:2, 3; and Mark 7:3, 5, 8, 9, and 13. "Ye transgress the commandment of God by your tradition;" "Ye make the commandment of God of none effect by your tradition." Twice Paul names tradition—uninspired tradition: Gal. 1:14 and Col. 2:8. "Being exceedingly zealous of the traditions of my fathers"—the tradition which led him to do many things contrary to the name of Jesus. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men."

The apostle Peter is good authority with Romanists. What is his verdict concerning tradition as a reliable means of information or instruction? "Ye were redeemed . . . from your **vain conversation of the tradition of your fathers**" (1 Peter 11:18. Douai Version).

Dr. A. R. Fausett (of Jamison, Fausett and Brown) truly says that these ten passages "**stigmatize man's uninspired traditions,**" adding that the Greek word "**Paradosis**" is one of the only two nouns in the Greek New Testament which numerically equals 666, the mark of the beast (Rev. 13:18). "Tradition is the great corrupter of doctrine, as 'euporia' (wealth—the other equivalent of 666) is the corrupter of the Church's practice." The same writer adds, "Oral inspiration was necessary then, until the canon of the written word should be complete. When it was completed, the infallibility of the living men's inspired sayings was transferred to the Written Word, now the sole unerring guide, interpreted by the Holy Spirit. **Nothing has come down to us by ancient and universal tradition save this, the all-sufficiency of Scripture for salvation.**"

Other texts often quoted by Romanists in support of tradition as an authoritative rule are John 20:30 and 21:25. "Many other signs therefore did Jesus in the presence of the disciples which are not written in this book." Why were they not written? The apostle makes the reason plain in the following verse: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name" (John 20:31). This is as much as to say, "There is no need to record any more of the wonderful words and works of the Lord Jesus; these are sufficient to make out the case which I set out to establish, viz.: That Jesus Christ is the divinely appointed Redeemer of mankind, and that all who believe in Him have eternal life." "There is no necessity to add tradition to Scripture, since the Word of God is so complete. With this agrees Paul's testimony: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 3:16). "From a child thou hast known the Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

It has also been well asked, if Tradition is to be part of God's appointed

rule for mankind, why has not the Church which holds this view compiled and published a book containing these authoritative sayings of the fathers?

Scripture and Tradition Superseded

While Romanism declares her acceptance of the Holy Scriptures and Tradition as their Rule of Faith, both have been virtually superseded by the dogma of the Pope's infallibility. The Tridentine Creed declares, "To the Church it belongs to judge of the true sense and interpretation of the Scriptures." For centuries it was an unsettled question as to what was meant by the Church, the Pope or Councils, or both combined. Pope Pius IX. virtually settled this question when he formulated and promulgated, without the authority of any Council, the dogma of the Immaculate Conception in 1854. Having assumed this authority, he later called the Vatican Council to give formal definition and declaration to the prerogative which he had assumed. This was done in the decree of infallibility which was enacted July 18, 1870: "We teach and define that it is a dogma divinely revealed, that the Roman Pontiff.....is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that the Church should be endowed in defining faith and morals: and that, therefore, such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable." Added to this unlimited authority vested in the pope, there has also arisen in the Church of Rome, what is known as the "Development Theory," the application of which makes it possible for the pope to enunciate any doctrine or to prescribe any form or ordinance which he may decide to promulgate. It is from the application of this theory that such innovations as Purgatory, Mariolatry and many other teachings received their chief support. In his earlier years, Dr. John H. Newman vigorously disclaimed that the invocation of the Virgin is necessary to salvation. In his Letter to Pusey (page 111) he says: "If it were so there would be grave reasons for doubting of the salvation of Saint Chrysostom and Athanasius, or of the primitive martyrs. Nay, I would like to know whether St. Augustine in all his voluminous writings invokes her once." He says also (page 63) that "though we have no proof that St. Athanasius himself had any special devotion to the Blessed Virgin, yet he laid the foundations on which that devotion was to rest." By this he meant that the doctrine of the Incarnation, which implies the relationship of Jesus to Mary, carries with it the inference or conclusion that Mary is entitled to such honors as Romanists ascribe to her. Newman also vigorously opposed the doctrine of Purgatory while he was still in the Anglican Church, but when he went over to Rome he bound himself to believe and teach as true things which he himself had proven to be false. By the dogma of Infallibility and by the growth of the Development Theory, all his previous argumentations became valueless. "It rather resembled what not infrequently occurs in the annals of warfare; when, after entrenchments have been long and obstinately assaulted without success, some great general has taken up a position which has caused them to be evacuated without a struggle" ("Infallibility of the Church" by George Salmon, D. D., page 19.)

Bellarmino divided tradition into three classes—Divine, Apostolical, and

Ecclesiastical. Divine traditions are things ordained by Christ Himself, such as the number and nature of the sacraments. Apostolic traditions are such as were taught by the apostles under the guidance of the Holy Spirit. Ecclesiastical traditions are ancient customs of the Church. Bellarmine includes under this classification the observance of Easter and Whitsuntide, the custom of mixing water with the Eucharist wine, the making of the sign of the cross, etc. The only tradition that has universal endorsement by the Church fathers of the early centuries, is to the divinity and sufficiency of the Holy Scriptures as the Rule of Faith. Tertullian was a man of Puritanic type. He made lists of things which were forbidden to Christians. One of these was the wearing of a crown of flowers, as the heathen were accustomed to do. It is evidence of the estimation in which the Holy Scriptures were held that when he or others would seek to bind such rules upon the Christians, these would at once demand of him his authority from Scripture for such enactments. "If any thing can be established by tradition, there is a full and clear tradition to prove that the Scriptures are a full and perfect rule of faith; that they contain the whole Word of God, and that what is outside of them need not be regarded" (Salmon). Basil wrote, "Without doubt it is a most manifest fall from faith, and a most certain sign of pride, to introduce anything that is not written in the Scriptures." He also says that he says that he "will sparingly employ any words, which while they express the doctrine of Scriptures, are not found in Scripture itself." Cyprian said, "God testifies that we must do the things that are written." He said also in the same letter, "What do you do when the water in the conduit fails? You go back to the source," referring to the written word of God. "You may take it as a general rule that there is not a father who if his own belief is demanded for something not contained in the Scripture will not say with Jeromè, 'This, because it has not authority from the Scriptures, is with the same easiness disproved as approved;' 'As we accept those things which are written, so we reject those things that are not written;' 'These things which they invent, as if by apostolic tradition, without the authority of Scripture, the sword of God smites' " (Quoted by Salmon.)

If the Protestant position be correct, that the Scriptures contained in the Old and New Testaments are the Word of God, an all-sufficient rule of faith and practice, what should be our attitude toward this inspired Book? Should we not receive it as indeed the Word of the living God and seek to conform our lives to its teachings? Great blessings are pronounced upon those who hear and read and remember and obey the teachings of this Holy Word. What use are we making of it? If all Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good work, does it not follow that we should let this Word of Christ dwell in us richly, and that we should permit it to direct and control our thoughts and lives? What will it avail to grow zealous in our defence of the Bible in the public schools and the recognition of it as the infallible standard of truth and morals, if we do not read and ponder its teachings and take it as a lamp to our own feet and a light to our path? Here is where as Protestants we manifest a glaring inconsistency. We take

up cudgels against those who deny the Holy Scriptures a place in the hands of our children in the public schools, yet we so seldom take it into our own hands and search out what God has revealed therein for the guidance of our own lives. If the study of this theme is to be profitable to our own hearts, it will cause them to have a deeper reverence for the Word of God, more faith in its teachings as His messages, and greater care in seeking to live by its precepts and to rest upon its promises day by day. May we not learn as Dives learned in torment, what a full and sufficient revelation of the way of life we have in the Blessed Book. To us our Lord is saying, "If ye believe not Moses and the prophets and the apostles, neither would ye be persuaded though one rose from the dead."

QUESTIONS FOR CLASS CONSIDERATION

What is the teaching of Protestantism as to the sufficiency of the Holy Scriptures?

What is the statement in the preface of the Douai Bible in reference to this point?

What other source of information and revelation do Catholics accept in addition to the Holy Scriptures?

What does Paul teach in 2 Tim. 3:16, 17 about the sufficiency of the inspired Scriptures?

What use of Paul's words in 2 Thess. 2:14 does the preface to the Douai Version attempt to make?

To whose teachings does Paul refer in that verse by the word "tradition"?

In what other passage does Paul commend the acceptance of "tradition"?

How many of these record sayings of our Lord Jesus?

How many other references to tradition are found in the New Testament?

Does He ever speak favorably of tradition?

What had it done for the word of God?

Was tradition after the days of Christ and the apostles likely to be a safer guide than it had been before?

What opinion does the apostle Peter express of tradition in 1 Peter 1:18?

Do the Scriptures ever speak favorably of uninspired tradition?

When they do commend them, is the reference to inspired or uninspired tradition? Do the Scriptures place uninspired tradition on a par with the inspired writings as a source of revelation and authority?

What is the only universally accepted tradition that has come to us from the apostles?

Has Rome any good foundation for placing tradition on an equality with inspired Scriptures?

What observations does Dr. Fausett make concerning Scriptural references to tradition?

What two Greek words contain letters that equal "the number of the beast"?

What use is made of John 20:30 and 21:31?

LESSON VI

THE INTERPRETATION OF THE SCRIPTURES

THE RULE OF FAITH (CONTINUED)

We have considered the differences between Romanism and Protestantism in relation, (1) As to the Contents of the Bible, the former counting seventy-three books as belonging to the sacred Canon, the latter only sixty-six; (2) As to the Sufficiency of Scripture, Romanism giving to tradition a place equal, if not superior, to the written revelation of God. Let us now consider the attitude of Romanism and Protestantism on the matter of the interpretation of Holy Scripture. Romanism holds that the Church (by which she always means the Roman Catholic Church, for she recognizes no other) is the sole interpreter of Scripture. In the preface to the Douai Version we read: "She (the Church) assumes the office of sole interpreter of the written word, thereby rendering her the sole guardian of divine revelation in its two-fold form"—the Scriptures and tradition. The Council of the Vatican declared, April 24, 1870: "Further, this supernatural revelation, according to the Catholic Church declared by the Holy Council of Trent, is contained in written books, and without writing in the teachings which were received by the apostles from the lips of Christ Himself, or have come down to us from the apostles themselves at the dictation of the Holy Spirit." Protestantism holds to, and contends for, the right of private judgment in the interpretation of the Scriptures, recognizing always the need of the illumination and guidance of the Holy Spirit.

Private Interpretation Denied

In defence of her claim that the Church, through her popes, bishops and priests, is the sole interpreter of Scripture, Romanism depends largely on the words of 2 Peter 1:20: "No prophecy of the Scripture is of any private interpretation." American Standard Revision: "No prophecy of Scripture is of private (margin, "special") interpretation." In the Douai Version, which bears the approval of Cardinal Gibbons, the following foot-note is appended: "This shows plainly that the Scriptures are not to be by any one's private judgment or private spirit, because every part of the Holy Scriptures were written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the Spirit of God, which He hath left, and promised to remain with His Church to guide her in all truth to the end of the world."

This is not the Protestant interpretation of this text, and I am persuaded that it is not the true interpretation. To understand the Apostle Paul to set bounds and limits to the use of the Holy Scriptures by these words, is to wholly miss his great meaning and directly to invert and pervert his noble purpose. To accept Rome's interpretation of this passage is to attempt to dam up the river of life and to keep it from flowing into the needy, thirsting souls of men. The apostle is here speaking of the use that should be

made of the Scriptures, and to this end he lifts our thoughts to their high and heavenly origin. Go back a verse or two. "This voice we heard from heaven," Peter says, as one of the eye-witnesses of our Lord's glorious transfiguration on the mount. That was indeed a rare and glorious privilege, given only to the three who lived nearest to their Lord. But, adds the apostle, "We have a more sure word of prophecy"—"we", including with him the whole family of believers—"we have a more sure word of prophecy, whereunto ye do well that ye take heed, until the day dawn, and the day-star arise in your hearts." The glittering meteoric shower of 1833 was a glorious sight, one long talked of by those who saw it; but to the benighted traveler or the mariner at sea, the clear, steady shining of the pole star is of greater value. The transfiguration was a glorious scene, and served many a gracious purpose. But for our daily pilgrimage across earth's deserts, the clear shining of the lamp of Holy Writ is more to our present needs. To this lamp "we do well that we take heed." "Knowing this"—adding a still greater and higher reason for attending to this shining light. "No prophecy of scripture is of private interpretation"—literally, "of private forth-shining (epilysis)"—disclosure, origination, inspiration. The apostle, in verse 20, is telling of the divine origin of the Bible in order to stimulate us to a larger, more reverent, and more confident use of it. No prophecy, no part of the Holy Bible, comes from a merely human source. Men were the channels, but the Source was divine. "For"—let us think the apostle's thought through to the end—"for prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost" (Douai Version). Read verses 19, 20 and 21 through from first to last, and see if this must not be the apostle's meaning: The Scriptures are not mere literature; they are a revelation from God to the souls of men, through men whom God moved by His Holy Spirit to this very end. This passage is like Revelation 22:1, 2, in which the seer of Patmos says, "He showed me a river of water of Life, clear as crystal, proceeding out from the throne of God and of the Lamb." The river of life is of heavenly origin, therefore its waters are pure and life-giving. And Peter says in that much-disputed passage, the light that shines out from the Bible comes from the very heart of God the Father; therefore let us attend to it, as unto a lamp that shines in a dark place, until the day dawn.

The interpretation is not only truly exegetical, but it harmonizes with the rest of this apostle's teachings and writings, and with the rest of the whole Bible. It agrees with his first epistle in which he says, "The word of the Lord endureth forever," and then goes on to say, "Desire the sincere milk of the word, that ye may grow thereby" (1 Peter 1:25 and 2:2). It agrees with his exhortation, "And add to your faith * * * knowledge," and then in the same chapter points to the Holy Scriptures as the source of such knowledge (2 Peter 2:5 and 19). It harmonizes with his thankful acknowledgment of the "exceeding great and precious promises" (2 Peter 1:3), and his concluding exhortations to "grow in grace and knowledge" (2 Peter 3:18). It agrees with Rev. 1:3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written there-

in." It agrees with Psalms 1, 19, and 119, all of which extol the scriptures of truth and urge the hiding of them in the heart. It agrees with the teachings of the whole Bible. God gave us this lamp that we might walk in its light, not that we might hide it under a bed or a bushel.

Private Interpretation Defended

We believe that this is not only the true interpretation of 2 Peter 1:20, but that it harmonizes with other parts of Holy Writ. God commanded His people to keep the words of His commandments in their hearts, and to teach them to their children (Deut. 6:9). A blessing is pronounced upon him who meditates on God's law day and night (Psalm 1). Our Lord commanded the Jews of His day to search the Scriptures (John 5:39). The Bereans were commended above the Thessalonians because they searched the Scriptures daily, to see whether things spoken by the apostles were true (Acts 17:11). And what is reading, comparing, weighing and judging, but the exercise of private judgment?

Private judgment is necessary in order to the exercise of that sincere, genuine, voluntary faith in God and that love and obedience that are pleasing to Him. He nowhere tries to force obedience from unwilling hearts. His voice is, "Who is willing this day to consecrate his service unto the Lord?" (1 Chron. 29:5). "Choose ye this day whom ye will serve" (Josh. 24:15). "How long halt ye?" (1 Kings 18:21). Paul wrote to the Corinthians, "I speak as unto wise men, judge ye what I say" (1 Cor. 10:14). What is that but a call to exercise private judgment?

To deny the right of private judgment is to dwarf the growth of mentality and spirituality. The Lord endowed man at his creation with the power of judgment and choice, and this is one of his innate endowments. Shall we say that men and women shall be allowed freedom of thought in reference to matters mundane, but that in things which pertain to the loftiest subjects with which man has to deal, things with which his eternal welfare are inseparably linked, matters which lead to the highest and fullest development of his God-given powers, he must allow the Church, which will be shown later means the Pope of Rome, who enthrones himself in the Vatican, to do his thinking for him? Through all the ages Rome has tried to dwarf the growth of the human intellect, as her treatment of a Bruno, a Galileo, and countless others attest. To deny men the right of private judgment in matters pertaining to religion and eternal salvation is the greatest wrong that could be inflicted upon them.

Such a denial is also a great wrong to society, as well as to the individuals who compose it. Rome always tries to be consistent. She not only insists on doing a man's thinking for him in reference to religion, but also in reference to politics and many other matters. When the word goes out that a certain man is marked for defeat, or for election, as the case may be, Catholics are expected to line up according to the mandates of bishops and priests, and the votes thus secured often decide the day. Never before was there a greater demand for a careful investigation by every American citizen of

the great problems that are before us, and the exercise of a free, enlightened, independent judgment.

"God give us men * * * *

Tall men, sun-crowned men,

Men who live above the fog

In public life and private thinking."

Without the exercise of private judgment, there can be no acceptable approach to God or worship of His holy name. "Without faith it is impossible to please Him." But the faith that renders our approach acceptable to God is not blind devoteism, mechanical, servile obedience, which always leads to formalism and hypocrisy. Faith that pleases God is an intelligent, free-hearted, childlike confidence in Him, which brings us near to Him because we love Him and trust Him, and are eager as His children to know and obey His will to the very fullest extent.

Denial of the right of private judgment must always grieve the Holy Spirit, by whom we are sealed unto the day of redemption. When our Lord Jesus promises, "I will pray the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of truth" (John 14:16); and again, "The Holy Spirit, whom the Father will send in My name, He shall teach you all these things, and bring to your remembrance all that I have said unto you" (John 15:26), He is not speaking to the Church as a body primarily, but to the individuals who compose it. Otherwise how could we as individuals become partakers of that conviction of sin, spiritual illumination, comfort, peace and joy in the Holy Ghost which the Scriptures emphatically offer to us as a part of the Christian's heritage? It is true that the Church is also divinely guided and strengthened through this illumination of her individual members; but it must first come to them as individuals, or the Church will be left to grope its way in darkness. Men are not saved in the crowd, they are saved man by man. Salvation, from first to last, is an intensely personal matter, and no one can become partaker of it without the exercise of the rational faculties with which men have been endowed. To deny the right of private judgment is to place an insuperable obstacle in the way of men's salvation. The very essence and sum of the ten commandments is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all the mind, and our neighbor as ourselves. How can anyone love God with the mind, heart and soul if he is forbidden to think for himself concerning God and the revelation He has given to us.

Cardinal Gibbons, in defending the position that the priests of the Roman hierarchy must interpret the scriptures to the people, cites the directions given in Deut. 17:8, 9: "If there arise a matter too hard for thee thou shalt come unto the priests", etc. Here as always in Rome's teachings, there is the bald assumption that Romish priests are the divinely appointed successors to the Jewish priests and heirs to every command and promise given to them. But aside from this, it is enough to follow the history of the Jewish priests and Council through the ages to show the fallibility of all human guides and inter-

preters. Who committed the greatest crime of the ages—the murder of the Son of God—but the Jewish Sanhedrin, or Council, which Cardinal Gibbons here takes as the prototype of the Romish hierarchy. Our Lord Jesus appointed no such a council to be the sole interpreter of the Holy Scriptures, but He does point us to a guide and interpreter on Whom we can always rely. “When He, the Spirit of truth, is come, **He will guide you into all truth**” (John 16:13).

It may be of interest to examine at this point the decree of Chrysostom for the study of the Scriptures. He is recognized by Rome as one of the eminent fathers of the Church and his sentiments are often quoted, when they seem to support Rome’s position. One of the reasons given by Roman Catholics for keeping back the Scriptures from common use is that they are too difficult for the unlearned to understand. Let us see how Chrysostom dealt with that excuse when his people offered it as a reason why they did not read the Bible:

“It is impossible for you to be alike ignorant of all; for it was for this reason that the grace of the Spirit appointed that publicans and fishermen, tentmakers and shepherds and goatherds, and unlearned and ignorant men, should compose these books, that none of the unlearned might be able to have recourse to this excuse; that the words then spoken might be intelligible to all; that even the mechanic, and the servant, and the widow-woman, and the most unlearned of all mankind might receive profit and improvement from what they should hear. For it was not for vain glory, like the heathen, but for the salvation of the hearers, that these authors were counted worthy of the grace of the Spirit to compose the common welfare, but their own glory, if ever they did say anything useful, concealed it, as it were, in a dark mist. But the Apostles and prophets did quite the reverse; for what proceeded from them they set before all men plain and clear, as being the common teachers of the world, that each individual might be able, even of himself, to learn the sense of what they said from that mere reading.

“And who is there that does not understand plainly the whole of the Gospels? Who that hears ‘Blessed are the meek’, ‘Blessed are the merciful’, ‘Blessed are the pure in heart,’ and so forth, needs a teacher in order to comprehend any of those sayings? And as for the accounts of miracles and wonderful works and historical facts, are they not plain and intelligible to any common person? This is but pretext and excuse and a cloke for laziness.

“You do not understand the contents; and how will you ever be able to understand them if you do not study them? Take the book in your hands; read the entire history; and when you have secured a knowledge of what is simple, come to the obscure and hard parts over and over again. And if you cannot by constant reading make out what is said, go to some person wiser than yourself; go to a teacher, communicate with him about the thing spoken of; show a strong interest in the matter; and if God sees you displaying so much anxiety, He will not despise your watchfulness and earnestness; but if no man teach you what you seek for, He Himself will surely reveal it.

“Remember the eunuch of the Queen of the Ethiopians, who, though a barbarian by birth, and pressed by innumerable cares, and surrounded on

all sides by things to occupy his attention, aye, and **unable, moreover to understand what he was reading**, was reading, nevertheless, as he sat in his chariot. And if he showed such diligence on the road, consider what he must have done when staying at home. If he could not endure to let the time of his journey pass without reading, how much more would he attend to it when sitting in his house? If, when he understood nothing of what he was reading, he still would not give up reading, much less would he after he had learned. For, in proof that he did not understand what he was reading, hear what Philip saith unto him; 'Understandest thou what thou readest?' And he, upon hearing this, did not blush nor feel ashamed, but confessed his ignorance, and said, 'How can I, unless some man should guide me?' Since, then, when he had not a guide, he was occupied even so in reading, he therefore speedily met with one to take him by the hand. God saw his earnestness, accepted his diligence, and straightway sent him a teacher.

"But there is no Philip here now. Aye, but the Spirit that influenced Philip is here. Let us not trifle, beloved, with our salvation. All these things were written for our admonition, upon whom the ends of the world are come. Great is the security against sin which the reading of the Scriptures furnish. Great is the precipice and deep the gulf that opens before ignorance of the Scriptures. It is downright abandonment of salvation to be ignorant of the Divine laws. It is this that has caused heresies; it is this that has led to profligate living; it is this that has turned things upside down; for it is impossible for anyone to come off without profit who constantly enjoys such reading with intelligence."

This incident of Philip and the Ethiopian is often cited by Rome's teachers as evidence of men's inability to understand the Scriptures without an authority or an interpreter. They say, "Here was a man reading the Scriptures, yet the Spirit of God saw that it was necessary to send a teacher all the way from Jerusalem to that desert place in order that he might interpret to the Ethiopian what he was reading. This, therefore, proves that the Church must act as an interpreter in order that the common reader may be able to understand the Scriptures." Chrysostom answered this objection when he stated that even though this Ethiopian was unable to understand what he was reading, he was nevertheless reading as he sat in his chariot. No Protestant denies the importance of human instructors to enable us to understand more fully what the Word of God teaches. And when one applies himself diligently to their study, God not only sends His Holy Spirit to illumine the inspired Word, and to open the eyes of our understanding, but often He brings to our aid some one who has a more thorough knowledge of the Word to enable us to understand its teachings more fully.

Again let us be consistent in our attitude toward the Holy Scriptures. We insist on the right to read, interpret and apply our Father's messages to our own hearts and lives. Are we living up to our privileges and our responsibilities? If an earthly father has left you certain estates in his last will and testament, would you be indifferent as to the securing of a knowledge of the contents of that will? The Bible consists of the Old and New

Testaments, which simply mean the earlier and the later "will" of our Heavenly Father, in which He has bequeathed to us a priceless heritage. Yet how many are content to live and die in ignorance of His-loving bequest. The reason why many neglect the Bible so utterly is because they think of it only as a book of demands. They hear only its precepts and prohibitions, and they think of it only as that which would restrict their rights and limit their privileges, whereas it is God's message by which He longs to introduce every one into the widest liberty and the enjoyment of the highest privileges. But the greatest reason why the Bible is so lightly esteemed by multitudes is because they have not come to recognize in it a letter from the dearest of all friends. If they would only listen to its Divine Author as He says, "Come unto Me," and would allow Him to draw them into a loving acquaintance with Himself, they would then become eager to know what He says to them in His messages of love.

QUESTIONS FOR CLASS CONSIDERATION

According to the preface of the Douai Bible, who is to be the sole interpreter of the Holy Scriptures?

What is the declaration of the Vatican Council in reference to this?

What is the position of Protestantism in reference to the right of private judgment and interpretation of the Scriptures?

On what verse do Catholics chiefly rely in denying to her members the right of private judgment?

What seems to be the correct interpretation of 2 Peter 1:20?

How does this rendering harmonize with the preceding and succeeding verses?

If our rendering be correct, what does 1 Peter 1:20 teach as to the origin of the Holy Scriptures?

Do the surrounding verses forbid, or do they encourage, the giving heed to the sacred Scriptures?

What obligation does our Lord lay upon us in John 5:39? For what are the Bereans commended in Acts 17:11?

To whom does the blessedness pronounced in Psalms 1 and 119, and in Rev. 1:3, belong?

Name scriptures which teach the duty of a free choice in matters religious.

How must the denial of the right of private judgment affect individual growth and development?

How must it affect the interests of society?

What is the sum of the ten commandments?

What is necessary in order that we love God, "with all the mind"?

To whom are the promises of the Holy Spirit given?

What is necessary in order that men become partakers of these promised blessings? Are men saved in crowds, or individually?

Whom has our Lord promised as the infallible interpreter of Scripture?

What use did Chrysostom make of Philip and the Ethiopian?

LESSON VII

THE CIRCULATION AND READING OF THE SCRIPTURES

Protestantism has stood for the widest distribution of the Scriptures, and the most diligent reading and studying of them by the greatest number. The Earl of Shaftesbury summed up the duty of everyone to the Bible in these four words: ADMIT, SUBMIT, COMMIT, TRANSMIT. Paul wrote to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation" (2 Tim. 3:15). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). In one of his hopeful visions of the future, the apostle John wrote, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the face of the earth—to every nation, and kindred, and people, and tongue" (Rev. 14:6). Today the Holy Bible has been translated, in whole or in part, into upwards of five hundred languages or dialects. What so perfect a fulfillment of Rev. 14:6 has the world ever seen as in the wide dissemination of John 3:16 in such a large number of tongues?

But what has Rome's attitude been toward the dissemination of the Holy Scriptures? And what is her attitude on that question today?

We turn to the By-laws of the Index of prohibited books, enacted by Pope Leo XIII, and we learn from By-laws No. V., VI., VII. and VIII. that only theologians are allowed to read the Bible, and these only under certain conditions. A person who reads the Bible not annotated and approved by the Roman Church commits a grave sin, according to Rome's teaching.

There has been a good deal of diversity in the opinions and decrees of different Popes in reference to the reading of the Holy Scriptures by the common people. None of them have ever sanctioned the reading of any version save those which Rome has approved and in which are found Romish annotations. The most liberal of all Popes on this subject was perhaps Pius VI. In the year 1778 he wrote a preface to an Italian version of the Scriptures which had been translated by one Martini. In this preface he said, "The Scriptures are the most abundant source of doctrine and morals, and should be left open to all." It is a significant fact that the publication of Bibles containing this preface have frequently been suppressed. Soon after Pius VI was dead, a reaction set in and the influence of his liberal sentiments was soon counteracted. Pope Pius VII. sent a brief, September 3, 1815, to Stanislaus, Metropolitan of Russia, in which he declared, "If the sacred Scriptures were allowed in the vulgar tongue everywhere without discrimination, more detriment than benefit would arise." His successor, Leo XII., in an encyclical of May 3, 1824, sent forth this decree: "If the Scriptures be everywhere indiscriminately published, more evil than advantage would arise." Pius VIII reigned but one year, yet he found time on May 29, 1829, to condemn Bible societies. Gregory XVI. objected to their "publishing the Books of the Holy Scriptures in every vernacular tongue * * * so as to induce everyone to read them without the aid of

an interpreter or guide." Pius IX. followed in the same strain, and on December 8, 1864, issued several denunciations in his famous Syllabus of Errors, when he classed Bible societies with Socialism, Communism, etc., recalling how "pests of this description are frequently rebuked in the severest terms."

Leo XIII. published his Apostolic Constitution, in which (Chapter 3, 7) he declares, "All versions of the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published under the vigilant care of the Bishop, with annotations taken from the Fathers of the Church and learned Catholic writers." The attitude of the Church of Rome toward the circulation and reading of the Scriptures is clearly seen in the following words in reference to a Bible Society, written by two famous Popes, Leo XII. and Pius IX. To quote the words of the former, "You are aware that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy fathers and the decree of the Council of Trent, is endeavoring to translate, or rather pervert the Scriptures into the vernacular of all nations." Pius IX. said, "These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned—their Bibles, which have been translated against the laws of the Church, and often contain false explanations of the text. Thus the divine traditions, the teaching of the fathers, and the authority of the Catholic Church, are rejected, and everyone in his own way interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors."

Labored attempts are sometimes made by Catholics to show that they do not disapprove of the circulation and reading of the Scriptures. Much use was made of a letter written by Rev. Father Early of Irvington, New York, in which he says, "The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the Authentic Version of God's Word as authorized by the Church and which has come down to us unchanged from the time of Christ Himself. But the Catholic Church does object to the reading of the Protestant Version, which goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons."

A study of the facts will show that the former of Father Early's statements in this letter is as incorrect as the latter. The Protestant Version of the Holy Scriptures does not have its roots in the times of Henry VIII., but draws from the most original sources. And a study of facts reveals that a copy even of Catholic Versions is not found in every Catholic home whose means would permit the buying of one. A study of conditions in the South of Ireland early last century revealed the fact that one Protestant family in every three was provided with a copy of the Bible, but only one Catholic family in every five hundred (Caton's History, 1. 22). At the time of the Louisiana purchase, when the legal transfer of that great territory was to be made to the United States in 1803, "It was not till after a long search for a Bible to administer the oath upon, that a Latin Vulgate was at last procured from a priest." (Caton 1., 245.)

In Lower Canada, inhabited largely by French Catholics, "the Bible was in general at once unknown and forbidden," while in Quebec as late as 1826, many people had never heard of the New Testament (Canton 11. 57-61). In that same year at the anniversary of the American Bible Society, attention was directed to South America, where 15,000,000 people, professedly Christians, and under Christian influence for about three centuries, were almost entirely without the Bible. As late as 1902, a traveler crossed Brazil, who inquired carefully into the subject, found in 1,000 miles bishops and priests in plenty but not a single copy of the Scriptures in any lay home; nor had most of the residents ever heard of the Bible, though they were able, willing anxious to buy a copy when it was shown to them. Whether appeal be made to the colonies of Catholic countries, or to the motherland, it is incorrect that "in every family whose means will permit the buying of a copy, there you will find the Authentic Version of God's Word as authorized by the Church." The Church is very anxious to shield her children from authentic versions. During 1902, public bonfires of them were made in Austria, Fiji, Pernambuco, and Peru and the Archbishop of Sucre in Bolivia, "actually suggested that capital punishment should be meted out to a man who was found circulating the Scriptures." On February 22, 1903, another public burning of Bibles was made in Pernambuco.

Rome's leaders have always known how to adopt their tactics to the country in which they are engaged in prosecuting their schemes. In such countries as England and America or Germany it would not be politic to burn Bibles and imprison those in whose hands or houses they were found. We must go to lands over which Rome has long held her dominating and darkening sway if we would discover her true attitude toward the Holy Scriptures. Here is an instance which occurred under the stars and stripes in the year of our Lord 1914:

A Recent Bonfire

A remarkable bonfire occurred recently in northern Luzon, (Philippines.) Twenty-five hundred Bibles were publicly burned in the plaza of Vigan, the largest and most important city of that section. These Bibles had been distributed by Mr. McLaughlin in connection with a cinematograph exhibit of scriptural films. The Roman Catholic authorities in turn gave a cinematograph exhibit, exacting as an admission fee one of the thousands of Bibles that had been distributed. Some 2,500 gave this strange fee, and then the Bibles were publicly burned on the plaza by the Catholic authorities. The result, however, was that on the day after the bonfire 3,000 additional Bibles were disposed of by the representatives of the American Bible Society. This unique advertising of the Bible will doubtless make for the furtherance of the Gospel in the Philippines, as wide attention has been attracted to the event. This is the way Rome shows her interest in the spread of the Holy Scriptures. This burning took place January 16, 1914.

Again, we have only to contrast the part which Rome has had in the translation, publication and circulation of the Scriptures with that of other relig-

ious bodies to show her real attitude on this question. Every Protestant Church takes an active part in this work, and during the past century the Bible has been translated and circulated in more than four hundred languages and dialects. Even the Greek Church, with its eighty or ninety millions of members and adherents, circulates the Bible and her members annually purchase a large number of copies from the British and American Bible Societies. Every other Church recommends the regular reading of the Scriptures, many of them setting forth schemes by which this may be done systematically every year. Rome announces no such consecutive Bible readings for her people. While Protestants were translating the Bible, in whole or in part, into hundreds of languages and dialects of heathen people, Rome made only two translations—for Uganda and Japan—and these not spontaneously, but because inquirers insisted on their possession. The large number of Protestant converts compelled the Roman missionaries to accede to the demands of their own inquirers to possess the wonderful book which their fellow countrymen were reading. (If other modern translations have been made by Roman missionaries during the past century, the writer would be glad to be informed of them.)

Another evidence of the attitude of Rome toward the reading of the Holy Scriptures may be seen in her persistent and determined effort to exclude the reading of any part of the Bible in the public school. From the earliest times in American Colonies, the Bible was one of the textbooks in their common school, but through the determined and combined influences of Roman Catholics and The United Association of American Hebrews the Bible has been excluded in many places, and the effort is continued by them to exclude it in every State and City in the Union. At a meeting of the Federated Societies of American Catholics in Milwaukee, August, 1913, Archbishop Ireland bewailed the fact of the secularization of the public schools of America. If there is anything that should make us indignant it is to hear a Roman Catholic whining about America's "godless schools." If they are godless, who made them so but Rome herself by the exclusion of that Book from which we derive all our knowledge concerning the living God? If the schools of America have become secular, who but Rome has secularized them?

The claim is made by Rome that if she allowed her members to read the Scriptures without restriction, many of them would "wrest them to their own destruction" as the Apostle Peter says about some of the writings of his beloved brother Paul (2 Peter 3:16). But the danger of their doing so did not prevent Peter from urging upon those to whom he wrote that they would "desire the sincere milk of the word that you may grow thereby" (1 Peter 2:2). In his second epistle in which he speaks of people wresting Paul's word, he urges us to take heed unto the word of the Scriptures, as "unto a light that shineth in a dark place" (2 Peter 1:19). This same apostle speaks of the word of God as the means or instrument by which souls are born again (1 Peter 1:23).

It has been well said by Dr. G. V. Fradryssa, a former Spanish priest and instructor in their theological schools, a man who has had large experience both in training young men for the priesthood and in the performance also of parochial duties, that Romanists are far more likely to wrest the sacraments

to their own destruction, than they would do with the Word of God if they were permitted to read it, but Rome does not withhold the sacred ordinances from her people because of the danger involved. This is not Rome's real reason for withholding the Scriptures.

Are the Scriptures so mysterious and misleading that they cannot be trusted in the hands of the common people? That they contain deep, unfathomable mysteries we all admit, but they also set the word of life so plainly that even a fool need not err therein (Isa. 35:8). They make the way of life so plain that "he may run that readeth" (Hab. 2:2), often misquoted, "He who runs may read". Paul wrote to Timothy as one who from a child had known the Holy Scriptures, "which are able to make wise unto salvation" (2 Tim. 3:15). What are the Gospels but a narrative, chiefly, of the sayings and doings of our Lord? Of Him it is recorded that "the common people heard Him gladly". Very few in His great popular audiences were able to read, and He adapted His discourses to their understanding, drawing His illustrations from the every day lives of the people whom He addressed. His enemies testified, "Never man spake like this man," and He surpassed all others in the plainness and simplicity of His utterance. He Himself rejoiced that God had hid these things from the wise and prudent, and revealed them unto babes (Luke 10: 21). He placed salvation within the reach of people of the simplest understanding, and the wise and learned could become partakers of it only by becoming as little children. Are the books which record His words and deeds dangerous to put into the hands of the common people? And did not God say to the Jew, "These words which I command you this day shall be in thine heart, and thou shalt teach them diligently unto thy children" (Deut. 6:7).

No better application of this lesson can be made than by accepting the words of the Earl of Shaftesbury, already quoted, as the rule of our lives with reference to the Bible: "Admit, Submit, Commit, Transmit." This eminent, yet lowly, servant of Jesus Christ daily studied God's Word with the desire and prayer that its truths would find entrance into his heart and mind. He gladly admitted it into his thoughts and counsels, finding it to be sweeter to his taste than honey from the comb and more precious than the most fine gold. He found it more precious than gold, because it brought into his possession many things that gold could not buy—the love of God, the gift of life eternal, joy, peace, a spirit of love and compassion, etc. Then, having admitted the word into his own heart, he submitted the guidance of his life to the voice of Him who spoke to him through its messages. He committed his way and his life to Him Who is able to keep that which is committed to Him against that day, living daily upon the promise, "As thy day, so shall thy strength be." Then, having come into a blessed experience through receiving the Word of God into his heart and life, he did all he could to transmit to others the joy, the peace and strength which he had realized in his own life. Many a night found him in some humble dwelling, the abode of want and misery often, reading from the sacred pages to some one who was not able to see or read. By sharing the good things received from this Word its truths became doubly dear.

“For the heart grows rich in giving,
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.”

QUESTIONS FOR CLASS CONSIDERATION

What position do Protestant Churches hold with reference to the circulation and reading of the Holy Scriptures?

Name texts of Scripture which encourage this practice.

Of what is the vision of Revelation 14:6 a prophecy?

What is the attitude of the Church of Rome in reference to the circulation of the Scriptures? What sentiment was expressed by Pope Pius VI.?

How was the influence of his preface counteracted by his successors?

What did Pius IX. and Leo XII. decree concerning Bible Societies? What letter of Father Early has been widely quoted?

What inaccuracy is found in his statement about the Protestant Version?

How does his statement about the Bible in Catholic families agree with the facts?

What difference was found between Catholic and Protestant families in Ireland?

Were Bibles plenty in New Orleans at the time of the Louisiana Purchase in 1803? Did Bible agents find plenty in Brazil or Peru?

On what Scripture does Rome lay stress in forbidding the free use of the Scriptures?

Did Peter ever forbid the private reading and study of the Scripture?

Where does he urge and encourage their reading? What inconsistency is pointed out by Dr. Fradryssa?

What does Isaiah say about the highway of salvation revealed in the Scriptures?

What does Habbakuk say about the heavenly vision?

What did Paul say the Scriptures had done for Timothy?

What do the Gospels chiefly record? What class of people did Jesus most frequently address? Were His Words above their understanding?

Within whose reach did He place the knowledge of salvation? Is it impossible therefore for any to find benefit in the reading and study of the record of His life and teachings?

LESSON VIII

THE SACRAMENTS—THEIR NUMBER AND NATURE

The Catholic View

"I also profess that there are truly and properly Seven Sacraments of the new law instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony, and that they confer grace; and that of these three, Baptism, Confirmation and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid sacraments."—Article III., Creed of Pope Pius IV.

The Protestant View

"A sacrament is a holy Ordinance instituted by Christ wherein, by sensible signs Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

"The sacraments of the New Testament are Baptism and the Lord's Supper.

"The sacraments become effectual means of salvation not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them."—(Westminster Shorter Catechism, Questions 91, 92, 93).

A Wide Divergence

We have already discovered the existence of wide diversity of opinion between Romanism and Protestantism in reference to the Holy Scriptures—their Contents, their Translation, their Sufficiency and the Use that God designed to be made of His Own Words. We shall find an ever-widening and deepening divergence between the two systems of faith and practice as we proceed. This is especially true in reference to the Sacraments. We have already observed that two things characterize the Roman Catholic Version of the Scriptures—**Sacerdotalism** and **Ceremonialism**; or in other words, **Sacerdotalism** and **Sacramentarianism**. The Protestant faith stands essentially for salvation through Jesus Christ and Him alone; Romanism stands preeminently for Salvation by Ceremony. The prominence which she attaches to forms and ceremonies is shown,

First, by the place which the sacraments have in her formulated creed. We come to this subject directly after the statement of her belief in reference to the Rule of Faith. In Protestant formulas of doctrine there is invariably first, a presentation of the person, natures, offices and work of the Redeemer and the way is shown by which sinners may become partakers of His gracious salvation. Then following such a presentation of the doctrines of grace, comes the subject of the Sacraments and their place and purpose in God's plan of redemption. Rome places the sacraments at the beginning of her system, and her

reason for so doing is that she may emphasize this leading element in her faith—salvation by sacraments or ceremonies. The Protestant Church holds that sacraments have their place, and a very important place, in God's revealed way of salvation, but it is not the first place nor the chief place.

Second, This leading characteristic of Romanism—to place the principal emphasis upon forms and ceremonies—appears from the **number of sacraments** which she prescribes. According to the Protestant view there are but two sacraments, Baptism and the Lord's Supper, but to these Rome adds five more—Penance, Confirmation, Orders, Matrimony and Extreme Unction. Not finding sufficient opportunity to place her devotees under the yoke of bondage in the administration of the two sacraments which our Lord Himself instituted, she adds thereto five others, each of which contributes to her great central purpose, to bring the consciences of her followers under the domination of the priestly hierarchy.

In the respective definitions of the nature of a sacrament, we shall also find a wide divergence between the two systems. According to the Protestant view, two things are essential to constitute an exercise or an ordinance as a sacrament —(1) Divine institution or appointment, (2) A visible sign. Rome also recognizes the need of these two essential marks, but she adds also a third characteristic, "**They confer grace.**" This declaration must be construed also in the light of a previous statement in the definition of sacrament given in Article III. of the Romish Creed, "**necessary for the salvation of mankind.**" Great emphasis is placed by Rome in her teachings on this phase of her definition, that she may bring her followers under a more complete subjection to her dominion. Compare with the foregoing article from the Creed of Pope Pius IV. the following authoritative explanation of Cardinal Gibbons: "A sacrament is a visible sign instituted by Christ by which grace is conveyed to our souls. Three things are necessary to constitute a sacrament, viz.,—a visible sign, invisible grace and the institution by our Lord Jesus Christ." (Faith of our Fathers, page 254). That she puts a chief emphasis on forms, and upon forms as she prescribes them, is clearly enunciated in the closing words of Article III.: "I also receive and admit the received and approved ceremonies of the Catholic Church, used in solemn administration of all aforesaid sacraments." And it is not only implied, but explicitly taught that there is no salvation except through the observance of the forms which she prescribes.

The Church of Rome has not always placed the number of sacraments at seven. Cassander, a recognized Romish authority (1513-1566) says: "You will find none before Lombard's time who could determine the certain number of sacraments." It was not until the Council of Florence, A. D. 1439, that the seven sacraments were formally decreed. In reference to the early fathers it has been truly said that they use the word sacrament in a large and undefined sense. The term "sacrament" is nowhere found in the New Testament. It was derived from Roman usage, the *sacramentum* being the oath of allegiance taken by every soldier of the empire. In the stricter sense, the fathers recognized only the sacraments which our Lord Jesus Himself appointed. Augustine says, "Our Lord and His apostles have delivered unto us a few signs (sacraments)

instead of many, and the same for performance, easy; for signification, most excellent; for observation, most reverend—as is the sacrament of baptism and the celebration of the body and blood of our God.” Again he says, “Christ’s side was struck, as the gospel speaketh, and presently there issued out of it water and blood, which are the **Twin** sacraments of the Church—water whereby the spouse is purified; and blood, wherewith she is endowed” (Symbols for Catechumens). Chrysostom, commenting upon the words, “Forthwith came thereout blood and water,” says, “They flowed not by accident; but because of these two, the Church is framed or consisted.” (Homily, 84).

With reference to each of the five so-called sacraments which Rome has added we affirm that there is **no evidence that any of them was instituted as such by our Lord Jesus Christ**. We know when and where each of the two sacraments recognized by the Protestant Church was instituted. It was “the same night on which He was betrayed” that our Lord took bread and wine and said to His disciples, “This do in remembrance of Me.” When our Lord gave the commission to His servants to make disciples of all nations, He also added as a part of their commission, “Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” But where can authority be cited from the words of our Lord or apostles showing the time and place in which either Penance, Confirmation, Orders, Matrimony or Extreme Unction were appointed by Him to be observed by His Church as sacraments until the end of time? Most of their writers admit that this definite authorization is lacking. In reference to Confirmation, Dr. Doyle’s catechism contains the following question and answer:

“Where did Christ ordain this sacrament?”

“The time is not certain; but divines most probably hold that it was instituted at Christ’s last Supper, or between the resurrection and the ascension” (Abridgment of Christian Doctrine, page 77).

Of Penance we shall speak more particularly in another lesson. For the present we would ask again, Where can reference be found in the New Testament where Christ instituted it as a sacrament? What visible sign did He ordain to be used in connection with the absolution it is supposed to confer? For let us not forget Rome’s three marks by which an ordinance is entitled to be called a sacrament—(1) Institution by Christ, (2) A visible sign, (3) Grace conferred.

In the ordinance called Confirmation there is a laying on of hands for the purpose of conferring the Holy Spirit. Hands were laid on by the apostles but it was for the communication of extraordinary gifts.

In support of Extreme Unction, Mark 6:13 and James 5:14 are the texts chiefly quoted by Romanist writers. “They cast out many devils and anointed with oil many that were sick and healed them.” “Is any sick among you? Let him call for the elders of the the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.” Extreme unction as practised by the Roman priests consists in the anointing with oil those who are supposed to be dying. It is administered for the purpose of saving their souls; but in both of the texts here cited, the purpose was to restore to health. Cardinal

Cajetan, a learned opponent of Luther, was candid enough to write, "It cannot be gathered from these words, nor for the effect here mentioned, that the apostle speaketh of sacramental, or Extreme Unction, but rather of that anointing which Christ appointed in the gospel to be used in the healing of the sick" (Commentary on James).

Cardinal Bellarmine also admits that Mark 6:13 does not refer to **Extreme Unction**.

Extreme Unction is not only unauthorized, but it is also most pernicious, in that it leads multitudes to depend on the anointing touch of the priest instead of upon the infinite merit of the Lord Jesus, and the infinite mercy of the living God.

In reference to **Orders, or the ordination of ministers**, this was instituted by Christ; but He appointed no outward element, such as water, oil or wine, to be used in connection with the setting apart persons to His ministry. This was done usually by the laying on the hands of presbytery. Ordination is indeed a solemn and impressive service, but there is no authority for reckoning it among the sacraments. Evidently Rome's purpose in naming Ordination as of the sacraments is to add to the authority of those who enter the sacerdotal office in that great hierarchy. It gives to them power over the souls and lives of men, and the more exalted it makes them appear, the more despotic the power of her popes, cardinals, bishops, etc., will be.

Matrimony is ranked among the seven sacraments by the Church of Rome. In order to give a semblance of authority for this reckoning, the Douai Version renders Ephesians 5:32, "This is a great sacrament". Why they should so render "mysterium" in this verse, and the same word "mystery" in Col. 1:26, 1 Tim. 3:16 and elsewhere we cannot understand, unless it be to manufacture support for their classification of marriage as a sacrament. Matrimony was indeed divinely instituted, but we must go back to Eden to find the date of its institution. Paul calls it "a great mystery" and in the same connection compares it to the relation which exists between Christ and His people, at the same time laying upon those who enter it the obligation to love one another "even as Christ loved the Church and gave Himself for it"—with a never-dying, self-sacrificing love. There is no greater love than that, and those who live in the marriage relation in accordance with the spirit of this exhortation most nearly approach the heavenly type in their home-making. Nothing is added to the sacredness of the marriage relation by calling it a sacrament, and there is no authority for so doing.

While Rome thus seems to confer added honor on the marriage relation by giving it a place among the sacraments, at the same time she degrades by forbidding those who minister at her altars to enter into it, as though they were too holy for it, notwithstanding the fact that Peter, whom they claim as the first pope, "led about a wife" (1 Cor. 9:5,) and although Paul directed Titus to ordain as elders (Rome calls them "priests") such as were "the husband of one wife" (Titus 1:5, 6.)

Since there is positively no evidence of Christ's appointment of Penance, Confirmation, Orders, Matrimony or Extreme Unction as sacraments, how can we account for their being so regarded by the Roman Catholic Church except

through her desire to multiply forms and ceremonies, and to bind upon the people burdens which will place their followers more completely under their subjugation? By no means would we be understood as underrating the importance of the sacraments appointed by our Lord. He did not, however, give them the place of first or fundamental importance. He placed the great stress always on the right attitude of heart and life toward Himself—"that whosoever believeth on Him might not perish, but have everlasting life." "To as many as received Him, to them gave He power to become the sons of God, even to as many as believe on His name." The apostles also placed the first emphasis on repentance and faith, and the new life, not on sacraments. Paul wrote to the Corinthians, "Christ sent me, not to baptize, but to preach the gospel" (1 Cor. 1:17). Not that Paul despised or neglected baptism, or the Lord's Supper; he gave careful, earnest, inspired directions concerning the latter. But the administration of sacraments followed the preaching of the gospel and confession of faith on the part of those who heard it. Rome inverts the true order. She lays the emphasis upon the observance of forms and ceremonies, and thus she leads multitudes to seek "salvation by ceremony" instead of salvation through faith in the only Saviour, and through regeneration of the soul. It is certainly in accordance with the teachings of our Lord and His apostles, that "the sacraments become effectual means of salvation, not from any virtue in them, nor in him that doth administer them, but only by the blessing of Christ, and the working of His Spirit in them who by faith receive them."

While we dissent from Rome's unwarranted multiplication of the appointed sacred symbols of God's grace and love, let us be careful to avail ourselves of those which He has appointed and through which He communicates tender manifestations of His grace. He appointed baptism and the Lord's Supper, the former to symbolize and apply the cleansing application of the Spirit and the blood, the latter to strengthen that faith by which we feed upon Jesus Christ as offered to us in the Gospel.

QUESTIONS FOR CLASS CONSIDERATION

What place does Rome give to sacraments in her creed?

What does this indicate as to the emphasis laid upon forms and ceremonies?

Where do the Scriptures place the chief emphasis in matters pertaining to salvation?

What two things chiefly characterize Rome's system of doctrine?

How is her emphasis on ceremony shown in her definition of sacraments?

What three things, according to that definition, are necessary to constitute a sacrament?

How is this emphasis seen in the number of sacraments reckoned by her?

What Council fixed the number at seven? When?

Can Rome furnish evidence of Christ's appointment of Penance, Confirmation, Orders, Matrimony, or Extreme Unction as sacraments?

By what mistranslation is matrimony brought within the list of sacraments?

Did our Lord and His apostles lay their chief emphasis on the observance even of the true sacraments?

How do sacraments become effectual means of salvation?

LESSON IX

PENANCE AND ABSOLUTION—SACRAMENTS CONTINUED

The Church of Rome teaches that Christ established a tribunal on earth for the pardon of sin, and that the priests of Rome are the judges in this tribunal. The Council of Trent declared that absolution by the priest is a judicial act and hurled its anathema against all who deny this dogma:

“If any one shall say that the sacramental absolution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring to the person confessing that his sins are forgiven, provided only he believes himself to be absolved; or if the priest does not seriously absolve him, but only in joke shall say that the confession of the penitent is not required for absolution, let him be accursed”.

From this and other statements it is apparent that Rome teaches,

1. That Penance is a divine tribunal or court of justice.
2. That the priests are the judges.
3. That the absolution of the priest is a judicial act, conveying forgiveness to the soul of him who has contrition.
4. That only through this power communicated to the priest forgiveness is conveyed.

The texts of Scripture on which Rome chiefly relies for the exercise of the power of priestly absolution are Matthew 18:18: “Whatsoever ye shall bind on earth shall be bound in heaven”, and John 20:23: “Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained”.

1. Even if the Saviour committed to the apostles the power of forgiving sins, it does not follow that this power was transmitted to the priests of Rome and to them alone. Surely there was a wide difference between the apostles and the priests of Rome. The apostles wrought miracles, let the priests of Rome do the same before they put in a claim to be equal to the apostles in authority. Ambrose, one of the fathers, said, “They have not the inheritance of Peter who have not the faith of Peter”. The Greek Church is more ancient than the church of Rome and can establish a better claim to apostolic descent, but the members of that Church and of all Protestant Churches are outside of the pale of salvation, according to Rome’s teachings.

2. The apostles did not themselves understand their commission to include the absolution of sins in the sense claimed by the Church of Rome. When did an apostle pronounce the words, “I absolve thee” (“absolvo te,”) over a penitent? Rome says that this form of absolution is necessary, though even Father Ligouri admits that many divines teach it did not come into use until a thousand years after Christ. When Simon Magus besought Peter to pray for him, that the things which he had declared might not come upon him, Peter answered “Pray ye to God, if perhaps the sin of thy heart may

be forgiven". To the multitudes who cried out on the day of Pentecost, "What must we do"? Peter answered, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". The apostle laid down the conditions on which forgiveness might be obtained, but in no case are we told of Peter or any of the other apostles pronouncing forgiveness over any penitent.

3. The apostles, through the gift of the Holy Spirit, bound and loosed in the sense of proclaiming in the name of the Lord Jesus Christ the principles of His kingdom and the conditions on which salvation was offered to sinners. In John 20:22, 23, Jesus says, "Receive ye the Holy Ghost. Whosoever sins ye remit," etc. Through the gift of the Holy Spirit in remarkable degree, the apostles were infallibly guided in establishing the principles by which the New Testament was to be governed throughout the Christian dispensation. We find an example of their "binding and loosing" in the decree or deliverance of the Council in Jerusalem: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things," etc. (Acts 15:25.) In that decree they released the people from the burdensome rites of the Mosaic law and bound upon them what was necessary in the way of faith, repentance and new obedience. They loosed believers from circumcision and bound upon them the obligation to holy, Christian living. They proclaimed that forgiveness and eternal salvation might be had through faith in the Lord Jesus Christ and repentance of their sins. "Neither is there salvation in any other; for there is no other name under heaven, given among men, whereby we must be saved" (Acts 4:12). "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38). Peter declared also, "Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance unto Israel, and the forgiveness of sins" (Acts 5:31).

The apostle John wrote, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Rome tries to make out that our Lord means that we must confess to her priests, but it belongs to them to give proof of this interpretation. John explains his own words when he says, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." What can this mean but that we must go to this Advocate with our confessions and supplications?

Much use is made by Rome also of James 5:16: "Confess your faults one to another, and pray one for another." Where is the evidence that this exhortation has any reference to auricular confession to a priest and to priestly absolution? "Confess your faults one to another, and pray one for another."—one for another." According to James, the priests are required to confess their faults to penitents as well as the penitent to confess his faults to the priest. The apostle's meaning evidently is that we should make acknowledgment of our faults and wrongs one to another and should be mutually forgiving one to another and should pray one for another. Each one should deal with offenders in the spirit of compassion, considering themselves, lest

they also be tempted. Yet Rome presses this text into a semblance of support for auricular confession and priestly absolution.

As we have previously stated, the Douai Version has for one of its leading characteristics the rendering of “metanoio” by “Do penance” instead of “repent,” its evident and essential meaning. “Metanoio” means “to “think again” and implies and requires a change of heart, which is the essential requirement in order to enter the kingdom of our Lord. Rome makes John the Baptist declare to those who came to his preaching, “Do penance, for the kingdom of heaven is at hand.” They represent our Lord as beginning His ministry with the same exhortation, “Do penance, for the kingdom of heaven is at hand” (Mark 1:15). Rome represents the apostle Peter as giving the same answer to the multitudes who cried on the day of Pentecost, “What must we do?” “Do penance, and ye shall receive remission of sins.” Such a translation and such a use of these texts as Rome makes in support of judicial absolution by her priests, represents John the Baptist, our Lord and His apostles as setting up a religion of formalism instead of calling upon men to be renewed in heart and to be transformed in their lives.

The discernment of the Gospel meaning of repentance was one of the turning points of Luther's spiritual emancipation. Until he was thirty-six years old he labored under the impression that “penitence” was something to be done; for “repent ye” was in the Vulgate translated, “Do penance.” It was regarded as passing through a course of penitential discipline prescribed by the priesthood. But when he saw that the original Greek word really meant “change of mind,” the joyful conviction took possession of his soul that it was not submission to the dictates of the priests that it enjoined, but a direct dealing with God as He called on men to humble themselves before Him. With Luther and his friends “repentance” was thenceforth a spiritual process which man was held by the Gospel responsible for initiating and carrying out, but which could in reality be accomplished only by the power of the Holy Spirit.

The views of Calvin on the spirituality of repentance coincided entirely with those of Luther. He held it right that men should be summoned to face this first grave duty as one directly incumbent on them. Only he was also most anxious to deliver men from the idea that they could develop this repentance themselves, or that it was confined only to the preparatory stages of the Christian life. Hence he laid great stress on the truth that repentance is a lifelong process which can be duly carried out only through the filial fear of God which takes possession of the heart in saving faith and regeneration.

In the Catechism of the Council of Trent, published by the decree of Pope Pius V., we read, “The penitent casts himself at the feet of the priest, to testify by his demeanor that he acknowledges the necessity of eradicating pride, the root of those enormities which he now deplores. In the minister of God, who sits in the tribunal, as his legitimate judge, he venerates the power and person of our Lord Jesus Christ; for in the administration of this, as in that of the other sacraments, the priest represents the character and discharges the functions of Jesus Christ” (Catechism of the Council of Trent, page 182).

Thus the Church of Rome arrogates to herself the function that belongs to God alone. How often in His gracious proclamations has God declared that to Him alone belongs the forgiveness of sins! "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins, return unto me" (Isa. 44:22). "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" (Isa. 43:25). "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon" (Isa. 55:7). The prayers for forgiveness recorded in the Bible are addressed to God Himself, not to any human representative of God. "God be merciful to me a sinner." "Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Against Thee, Thee only have I sinned"—and who but God can forgive?

Our Lord teaches us to offer as our daily petition, as often as we pray for our daily bread, "Forgive us our debts as we forgive our debtors." Rome teaches that confession must be made to the priest at least once a year. "The Church has defined the period within which we are bound to discharge the duty of confession; it commands all the faithful to confess their sins at least once a year" (Catechism of the Council of Trent, page 193). It recommends also as frequent confession as the suppliant is in danger of death. But when are we not in danger of dying? What day in life is there on which we do not need to seek forgiveness?

Among the objections raised to the Confessional, these are well worthy of consideration:

1. It assumes prerogatives that belong only to God, as has been heretofore set forth.

2. It gives an unwarranted power to the priests over men and women, over families, the state, etc. He knows to a great extent the family secrets, even though there be but one member of a household that confesses to him. He who bears the office of "God in the confessional" (Dens' Theology, Vol. 6) is no ordinary being. "How can that man be resisted who can entice by the offer of paradise or frighten by the terrors of hell?" The daughter entrusts to him what she would not confide to her mother. The wife, kneeling by his side, whispers to him what she would not reveal to her husband.

3. Because the confessional is immoral in its character and results. All mortal sins, with all the circumstances attending them, must be detailed in the privacy of the confessional. Mothers, daughters and wives kneel at the feet of the priest and narrate their most secret thoughts and sins. Treatises on the nature of sin have been composed by Ligouri, Dens and others for the guidance of the confessional, treatises so polluted and filthy that they are fit only for the abodes of hell. Some years ago, during a controversy with the editor of the Pittsburgh Observer on the nature and effects of the confessional, the present writer made the remark that if the questions taught young men in Roman Catholic seminaries for their guidance in the confessional were printed in either of our papers, they would not be allowed

to circulate in the United States mails.. This statement being challenged by the editor of the Observer, I went to a library where there were Latin editions of the works of Dens and Ligouri, all from Catholic publishing houses. I cited volume, chapter and page, where the editor of the Observer might find all the evidence he desired. The reply called forth no further denials or questions.

Many distressing instances of the polluting effects of the confessional might be cited but this would only add to baleful influence exerted by this unwarranted institution of Rome, by which she retains her usurpation over the consciences of millions. We close the discussion of this subject by a quotation from "Roman Catholicism Capitulating before Protestantism," by G. V. Fradryssa, who says of himself in an address to Cardinal Gibbons: "Cardinal Gibbons, do not think that some sectarian is speaking to you. A man is speaking to you who has visited more seminaries than there are in North America; who has lived more than twenty-five years among priests and seminarists, who has heard thousands of confessions. See what ordinarily happens. It is horrible, but it is true. The youth makes a compact with vice. He makes it under the most horrible conditions, as a hypocrite and a vow-breaker.....We are morally convinced that if a society could be formed with the object of indemnifying the parents for the expenses they have incurred for their boys, and that if some dignified office were given to the seminarists, ninety per cent. of them would abandon their career between the ages of twenty and twenty-five. My long experience and over one thousand cases authorizes me to formulate such proportion" (Romanism Capitulating before Protestantism, pages 249, 250).

We add also the following quotation from the same authority regarding lack of divine authority for the so-called sacrament of Penance and its accompanying institution, Auricular Confession:

"Had auricular confession been a divine precept, in the apostolic and sub-apostolic epoch, we should frequently find it recommended. Take the sacraments of Baptism and the Eucharist; there is not an apostle or an apostolic father of the apostolic period who does not speak of them. But why are they silent as to auricular confession? Is this not the strongest possible argument against its existence? And the argument is still further strengthened if we add that the first words which we find on confession refer to another kind, and not to auricular confession. There are a multitude of witnesses with regard to public confession, both in the Orient, and in Europe, namely, the councils and the Fathers, in the first century, who tell us of confession; why, then do we not find among them a clear and definitive reference to auricular confession? Had it been general and obligatory, had it been observed by all the faithful, how could we account for this premeditated silence? And that our authorities are silent on this point will be admitted by anyone who has made even a cursory study of the tradition and the history of the sub-apostolic period. Moreover, the language of St. Augustine and St. Chrysostom shows beyond a doubt that auricular confession did not exist in the first centuries. For if it had existed as a divine precept, the language

of these holy Fathers would have to be interpreted as being opposed to it, a supposition that would be offensive and almost blasphemous.

"It is therefore evident to every impartial historian, that confession, like celibacy and the doctrine of infallibility, is of purely ecclesiastical origin. And again, the Roman Church is contradicting herself. Romanism teaches that contrition wipes out the sins before absolution by the priest. Do not say to me here that this is conditional on the vow or the intention of confessing them; for the best and sanest theologians do not hold such a vow to be explicitly made, but reduce it to the simple intention of complying with some other condition imposed, and therefore they themselves proclaim that no such obligation as a divine precept exists, and that the simple confession or an expression of detestation of the sin, uttered before God with true sorrow for having committed it, is sufficient.

"There being, as we have seen, no Divine precept such as the sacrament of confession, the Church would undertake a reform for its own benefit by abolishing this obligation. It is one of the most objectionable practices for the faithful. The majority of those who separate from the Roman Church do so because of this humiliating precept. It may be argued by the Romanist that those who leave the Church because of confession do so because they wish to continue in sin and could not do so if required to confess. In rebuttal it is enough to say that the vast majority who renounce the Church do so, because they are satisfied that the confessional is but another of the ecclesiastical sophistries for retaining power over the minds of the masses who do not investigate for themselves, and are either content to remain in subjection or are made so through fear and superstition. It may be said in general that it has fallen into disuse. On the other hand, it involves great dangers, where no benefits appear. The practice of confession is one of the most inimical to celibacy. The priest is not made of brass, as Job says, nor is he an angel, as unfortunately we all know. And how could a man remain chaste, who by virtue of his office constantly hears the most inciting references, and is brought in contact with scenes most likely to inflame even the least ardent imagination? On the part of the faithful no reform is to be seen. The Latin nations are on the whole more immoral than the Anglo-Saxon. Whenever the faithful shall accustom themselves to confess to God and to feel true repentance for their sins, then their desire to depart from evil will become more firm, and their repentance more effective and lasting. The false hope that sin is forgiven in the act of absolution, and the absurd assurance that it remains forgiven after the penitent has risen from kneeling before the priest, dull the pangs of conscience and kill the sorrow of sin. But when the believer, the true believer, finds God standing between his conscience and his sin, then he will feel that he is not forgiven until he has truly atoned for it, and a deeply felt sorrow has wiped it out. If we add to this argument the further statement that in some dioceses, and as far as may be seen, everywhere in general, in view of the latest doctrine of the Church, the confessional is in many cases a menace to honesty, not only the Church but even the governments ought to ask and work for its abolishment."

While we reject Rome's method of doing "penance" as subversive of that repentance unto life in which the sinner, "out of a true sense of his sin, and with an apprehension of the mercy of God in Christ, does with grief and hatred of his sin turn from it unto God with full purpose of and endeavor after new obedience," let us not forget the absolute necessity of genuine repentance if we would enter the kingdom of heaven. Both John the Baptist and our Lord Jesus began their ministries with the message, "Repent, for the kingdom of heaven is at hand." That message has never been withdrawn. What is the kingdom of God but the reign of God in the hearts of men? No one can enter that kingdom save by the door of true, unfeigned repentance of all sin—the sin of unbelief, of rebelliousness, of unwillingness to surrender heart and life to His gracious guidance. While we refuse to enter the confessional box to pour out our confessions in the ear of sinful men, let us not forget to draw near unto God and pour out our souls in humble, unreserved confession to Him. Oh, if we only realized what enriching blessings this would bring! See the prodigal as he returns to the father against whom he had so grievously sinned. Does he need to beg and plead for the father to soften his heart toward him and to receive him as one of his hirelings? No, he sees him a great way off. He runs to meet him. He throws his arms about him and gives him a tender welcome back to the place and privileges of sonship. And to us our Father says, "Return unto Me, and I will have mercy upon you, I will abundantly pardon."

QUESTIONS FOR CLASS CONSIDERATION

- What tribunal does the Church of Rome teach that Christ established?
- Who are the judges in this tribunal?
- What is the declaration of the Council of Trent in reference to this?
- What four declarations are involved in this decree?
- On what texts does Rome rely chiefly for sacramental absolution?
- If Christ did give this authority to the apostles, does it follow that the same right was conferred upon the priests of Rome?
- What Church has a stronger claim to apostolic succession?
- Did the apostles themselves absolve those who came to them?
- What terms or conditions of pardon did they proclaim?
- What laws and regulations did the apostles bind and loose?
- Were they qualified for this service?
- To whom should confession be made?
- Who only has the power to forgive sins?
- What use is made by Rome of James 5:16?
- What is the evident meaning of that apostle's words?
- On what mistranslation does Rome largely base her dogma of penance?
- How does God proclaim His sole right to forgive?
- To whom does our Lord bid us come for forgiveness in the Lord's prayer?
- How often does Rome require confession to the priest?
- How often does our Lord teach us to pray for forgiveness?
- What are some leading objections to the Confessional?
- What testimony is given by Dr. G. V. Fradryssa?

LESSON X

BAPTISM—SACRAMENTS CONTINUED

We have endeavored to point out Rome's over-emphasis on the sacraments as seen in the unwarranted multiplication of their number and also by placing undue stress upon those which the Church Universal recognizes as having divine appointment. As viewed by the Church of Rome the Sacrament presents the point at which the work of the Church comes into vital contact with the spiritual life. For this reason, as we have seen, the Sacraments are treated of in the Tridentine Creed immediately after its declaration concerning the rule of life. Protestant theologians, on the other hand, discuss the Sacraments only after the consideration of such vital matters as faith, repentance, etc. Among the reasons assigned for the institution of Sacraments, the Council of Trent declared, "The first is the weakness of the human mind; for we see it so constituted by nature that no one can aspire to matters of mental and intellectual knowledge except through the medium of things that are perceived of some sense" (Catechism of the Council of Trent, Question 9). They teach that the employment of symbolic elements is indispensable to the nature of man as at present constituted. It is also added, "Symbolic signs bring the higher world near to sense and at the same time communicate from this world the capacity for receiving its influence." Rome urges this principle as her reason for the multiplication of Sacraments beyond what were plainly instituted by our Lord. In Question 14 of the Catechism of the Council of Trent it is stated, "The greater the number of aids to salvation and a life of bliss which the people shall understand to have been provided by the Divine goodness, the greater must be the piety with which they direct all the powers of their souls to praise and proclaim the singular beneficence of God toward us." The first Canon of the Council's decree says: "If any one saith that the Sacraments of the New Law were not all instituted by Jesus Christ our Lord; or that they are more or less than seven, to-wit, Baptism, Confirmation, The Eucharist, Penance, Extreme Unction, Orders and Matrimony; or even that any of these seven is not truly and properly a sacrament, let him be anathema." The chief Biblical evidence in behalf of the number of sacraments claimed by Rome is neither more nor less than the prevalence of the number seven in the Scriptures. There are seven days in the week; every seventh year was a Sabbath; every seventh time seventh year was a jubilee; there were seven golden candlesticks, seven stars in Christ's right hand, and seven Spirits before the throne. Hence it is said to be fitting that there should be seven sacraments. It was Peter Lombard, a school man of the twelfth century, who hit upon the number seven; and no special objection to this definition having been raised in the succeeding Council of Lyons and Florence, the Council of Trent formally decreed that this number should be retained. In seeking support for this number thus arbitrarily agreed upon, mediaeval theologians began to claim that this number

falls in with the different ages of man's life and of the essential requirements of his nature. Thomas Aquinas was one of the first to point out this analogy. Man is born; he needs to be strengthened; he requires nourishment; when he falls into sickness he must be restored; he must live in recognition of legitimate authority; he has to provide for the continual existence of his species; when life comes to an end in this world he must especially be prepared for that which is to come. Rome claims that these various wants are provided for in the Seven Sacraments. In Baptism man is born again; in Confirmation, he receives strength for the conflict with sin; in the Holy Supper he is supplied with spiritual nourishment; in Penance he is restored and healed; in Matrimony he is united in a heavenly alliance with one of his fellow creatures for the propagation of the race; in Orders he is supplied with an infallible spiritual ruler and guide; in Extreme Unction he receives a parting preparation for entering into the unseen world at death. In making these claims, Rome virtually sets her own wisdom above that of our Lord Jesus Christ, who did not think it necessary to appoint special symbolic signs through which to provide for these various necessities of mankind. It is plainly manifest that in making such additions to the divine orders, Rome had an eye to her increased influence and domination over the hearts and minds of mankind. Since, according to her teachings, these multiplied wants of humanity can be met only through sacramental observances, and since no sacrament can be administered except by her constituted authorities, therefore the whole world becomes dependent upon Rome for these things which are so essential to its present and eternal good.

This domination over hearts and lives is made more complete by the teaching of Rome that "the sacraments confer grace." The Council of Trent pronounces her anathema upon any one who says: "That the Sacraments of the New Law do not contain the grace which they signify, or that they do not confer that grace on those who do not place an obstacle thereunto" (Canon 6); also upon "any one who says that by said Sacraments of the New Law grace is not conferred through the acts performed, but that faith alone in the divine promises suffices for the obtaining of grace" (Canon 8). The Roman Catechism interprets these utterances to mean that "unless the recipients themselves wish to defraud themselves of so great a good and to resist the Holy Ghost, nothing can prevent their receiving (through the sacrament) the fruit of grace" (Part 2, Chap. 1, Question 19). Mohler, an eminent expositor of Romish doctrine, says that "the religious energies of the human soul are set in a new motion by the Sacraments, in as much as its divine contents fertilize the soul of man, quicken it anew, draw it into deepest fellowship with God and operate in all men, who show themselves capable of receiving its blessing, or, as the Council expresses its view, do not place any hindrance in the way." Rome thus teaches that each of the so-called Sacraments which she enumerates is necessary in order to attain the special grace associated with it. Baptism is indispensable for salvation, and Penance for the forgiveness of Post-Baptismal sin. It is true that in order to avoid the terrible issues of this principle certain exceptions are made in favor of those who desire to partake of the sacraments without being able actually to partake, and certain restrictions are relaxed as to the person by whom they are to be administered. But of

the general principle of the necessity for receiving the Sacraments through Rome's administration there can be no modification. It is also plainly manifest that through these teachings Rome placed an intolerable yoke upon the necks of mankind, and one of the blessed results of the Reformation was the throwing off of this yoke. "Luther did not abjure the whole Romish sacramental system. Some of the old prejudices adhered to him to the last. He contented himself with throwing off the outer yoke and restoring baptism and the Lord's Supper to their rightful position. But the Reformers were not content with any such half-way measures. Nothing could satisfy Calvin and his followers but to take the only two sacraments instituted by Christ and assign to them no higher position or influence than could be justified by the teachings of Scripture. The keen and prolonged discussion of this topic into which the Protestant theologians were drawn gave rise to the very careful statements in the confessions of the Reformed Churches; and these leave us in no doubt of the way in which they regard the tenets of Rome. The sacraments do not contain the grace which they signify, nor do they impart that grace by the mere act of their reception. Faith is everywhere in the Scriptures set down as the act of the soul on which its salvation turns; and it is only as faith is maintained and the power of the indwelling spirit thereby received, that a sacrament can impart any benefit. The Westminster Catechism reproduces the teaching of the Reformed Churches when it says: 'The Sacraments become effectual means of salvation, not from any virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them.' (Shorter Catechism, Question 91.) On this point Luther diverged to some extent from the Reformed teaching, led astray by attaching a one-sided meaning to the Lord's statement on the agency at work in the new birth, he supposed that the water of baptism was absolutely essential to regeneration, that it must have, though only through the word, a certain virtue for the communication of blessing. The Lutheran view, however, is largely neutralized by the feature in it, that it invariably holds the absolute necessity of faith upon the part of those who would enjoy the blessing of the Sacrament" (J. P. Lilley, D. D., in "Principles of Protestantism").

This same thoughtful writer adds the following discriminating statement as to the middle ground held by the Reformers, neither assigning to the sacraments an efficacy which our Lord did not give to them, nor undervaluing them as an appointed means through which He confers His grace upon those who by faith receive them. "Since they held that the soul resting by faith on the Son of God offered in the Gospel and through Him on the Father, could receive through the Spirit all the blessings of salvation, the Reformed Churches could not admit that the Sacraments were absolutely necessary as the means of salvation, either in its beginning or its progress, but this view did not prevent their acknowledging the obligation to use the sacraments that lay upon all believers. They contended, and on their principles rightly, that the necessity of receiving the sacraments was not that of means, but only of precept."

There is nothing in the nature either of the blessing of salvation, nor in the Sacraments themselves, that limits our Lord to them as a channel for the

communication of His grace. But He has appointed them as tests of our obedience, through which we declare to the world and to the Church that we acknowledge the authority of King Jesus and submit ourselves to the appointments which He has ordained.

In view of Rome's teachings concerning the Sacraments as outlined above, we are not surprised to discover that baptism has assumed the form it now has in the worship of that Church. While Rome recognizes water as the matter or element used and the sprinkling of it as the chief or central action, the Romish Church has added ceremonies of her own which she requires to be observed, some before the administration of the rite, some at the font itself, and others after baptism has been performed. First, the water to be used in Baptism is to be specially prepared. The Baptismal Font must be consecrated and the oil of mystic union added. At the door of the Church, the priest breathes three times in the face of those who are to be baptized, applies salt to the mouth, makes the sign of the cross on the forehead, eyes, breast, shoulders and ears, and finally anoints the nostrils and ears with spittle. After the performance of these ceremonies, the persons to be baptized are brought to the baptismal font, and after being called to renounce Satan are sprinkled with water. The baptism being thus performed, the priest anoints the crown of the head with oil, puts on a white garment and sets a lighted candle in the hand. The Catechism of the Council of Trent adds its explanation to the various parts of the service thus prescribed: "The baptismal water is consecrated with the oil of mystic unction; this cannot be done at all times, but on the vigils of certain festivals, which are justly deemed the greatest and most holy solemnities in the year, and on which alone, except in cases of necessity, it was the practice of the ancient Church to administer baptism. But although the Church, on account of the dangers to which life is continually exposed, has deemed it expedient to change her discipline in this respect, she still observes with the greatest solemnity the festivals of Easter and Pentecost, on which the baptismal water is to be consecrated. ("Catechism of the Council of Trent.")

"If the person to be baptized is an adult he himself answers the interrogator; if an infant, the sponsor answers according to the prescribed form and enters into a solemn engagement for the child.

"The breathing in the face denotes the expulsion of the devil and the restoration of the new life. The sign of the cross on eyes and ears sets forth the dedication of the physical energies to God's service. The spittal on the nostril and ears, the opening of man's faculties for the influence of the heavenly kingdom, the anointing of the head, the consecration of the life, the white garment the beauty of the holiness imparted and the burning light in the hand the new light of life kindled in the soul. The salt in the mouth imports that the recipient shall be delivered from a corruption of sin, shall experience a relish for good works and shall be nurtured with the food of divine wisdom. His forehead, eyes, breast, shoulders, ears, are signed with the sign of the cross, to declare that by the mystery of baptism, the senses of the person baptized are opened and strengthened to enable him to receive God and to understand and observe His commandments. His nostrils and ears are touched with spittal, and he is then immediately admitted to the baptismal font. By

this ceremony we understand, that as sight was given to the blind man, whom the Lord, having spread clay on his eyes, commanded to wash them in the waters of Siloam, so by the efficacy of holy baptism, a light is let in on the mind which enables it to discern heavenly truth." (Catechism of the Council of Trent.)

And so at length each part of the ceremony is described in this catechism. Instead of a white dress, infants receive a white kerchief, accompanied by the words, "Receive this white garment, which mayest thou carry unstained before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen."

"To signify that faith received in baptism and inflamed by charity is to be fed and augmented by the exercise of good works, a burning light is next put into his hand. Finally, a name is given which should be taken from some person whose eminent sanctity has given him a place in the catalog of the saints. This similarity of name will stimulate to the imitation of his virtues and the attainment of his holiness; and we should hope and pray that he who is the model of our imitation may also, by His advocacy, become the guardian of our safety and salvation" (Catechism of the Council of Trent.)

It will thus be seen that Rome has not only multiplied the number of sacraments, but she has greatly added to the ceremonies attached to the truly Scriptural sacraments. Thus she has sought to make the reception of needed spiritual blessing dependent upon acts or ordinances administered by her priests, thus increasing the dependence of the people upon them and the yoke of subordination which they thus lay upon them. The result of such additions, and Rome's teachings concerning the necessity of these various operations, has been to lead multitudes to rely upon forms instead of exercising a vital faith in Jesus Christ. Rome's use of sacraments has led multitudes to believe that a symbol may be for that which it symbolizes. It is like the men of Israel sending for the ark of God to save them from the Philistines instead of humbly, penitently and believingly supplicating the God of Israel Himself for His help and deliverance. Rome's multiplied forms, instead of the simple ordinance of baptism as our Lord appointed it, lead her devotees to depend for the grace of salvation upon the sacrament itself, instead of upon Jesus Christ the only Saviour of lost mankind.

Protestants also object to the Romish doctrine of the absolute necessity of baptism. They emphasize that as a Sacrament instituted by Christ it should be observed by all that believe in His name and profess to be His people. But this necessity is nowhere set forth as absolute. It is true that our Lord said, "He that believeth and is baptized shall be saved" (Mark 16:16) but the careful reader will observe that in the second member of that same command our Lord says, "He that believeth not shall be damned." That baptism is an obligation resting upon us, Protestantism clearly and emphatically teaches, as is clearly stated in the first part of this commission given by our Lord to His ambassadors; but the omission of the mention of baptism from the second member leaves it possible for those who truly believe and do not have an opportunity to be baptized after coming into the faith to have eternal salvation through faith in His name. Evidently the thief upon the cross

did not receive baptism, but to him the Lord said, "Today shalt thou be with Me in Paradise."

While we have thus sought to point out Rome's errors and unwarranted additions to the true sacrament of Baptism, and while we have endeavored to show that she has perverted this sacred and significant ordinance into a means of usurping an unwarranted dominion over the hearts and lives of her members, we hesitate not to say that in our judgment Protestants in general have swung to the opposite extreme in reference to the place which Sacraments should have in their thoughts and lives. We condemn the formalism or ceremonialism into which Rome has led multitudes through her perverted teachings. But multitudes of professing Protestant Christians evidently have no higher or truer conception of the nature and solemnity of these ordinances.

Most Protestant parents in Churches which administer baptism to infants are anxious to have their children baptized, many simply because they regard it as "proper form," others because of the superstitious fear that their child will be lost if it dies unbaptized; yet how many fail to have that understanding of the blessed privilege this ordinance represents or the sacred obligations which it lays upon those who present their children for its reception. On the day of Pentecost Peter declared, "Repent and be baptized, every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit, for to you is the promise and to your children, and to all that are afar off, as many as the Lord our God shall call unto Him" (Acts 2:38, 39.) Those who present either themselves or their children for baptism thereby declare publicly their acceptance of the heritage of blessing promised in the Covenant of grace. Peter's words, "The promise is unto you and unto your children," recalls God's words to Abraham when the rite of ^{circumcision} "I will be a God unto thee and to thy seed after thee." If there be true faith in the hearts of parents who present their children in baptism, then there is an acceptance on their part of God's covenanted mercies for themselves and for their children. Parents are careful not to alienate an earthly estate from their children by neglect or misuse; but Oh, how many are careless or indifferent as to the heritage of blessings contained in the covenant of grace. In order that they may claim these covenant promises for their children, they must first accept and appropriate them for themselves. The promise is, "I will be a God unto thee and to thy seed." There is priceless, infinite good in this covenant, for in God all good things are centered. If parents were more earnest in their own acceptance of these covenanted mercies and in imparting to their children the knowledge and the influence which it is their duty to transmit, there would be less room to lament that so many of the baptized youth of the Church never enter into the privileges which it is theirs to enjoy.

"Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace and our engagement to be the Lord's.

What a priceless chain of blessings is here "represented, sealed and applied" to all who by faith receive this ordinance for themselves or for their

children! (1) Our ingrafting into Christ, as a stem or bud is grafted into the living vine or the trunk of a tree; (2) Partaking of the benefits of the covenant of grace, which includes God Himself and all the good which He has promised to bestow upon His children; (3) Our engagement to be the Lord's. In baptism there is a public recognition of the solemn and sacred obligation which rests upon us to be faithful to our God in all the duties which He requires of us.

Well would it be for all to ponder prayerfully and often the privileges and blessings wrapped up in the covenant of grace, of which baptism is the sign and seal. As the rainbow is a pledge that God will fulfill His covenant to Noah to the end of the world, so is baptism a pledge that He will make good to all who accept His covenant, "I will be a God to thee and to thy seed after thee." How can any one afford to neglect the provisions of this covenant? They are priceless in value. They place within our reach blessings of the richest sort. Union to Christ brings with it life, light, pardon, peace, joy and strength. Why should we not prize and improve to the fullest degree the blessings offered in Him?

QUESTIONS FOR CLASS CONSIDERATION

According to Rome, what is the point at which the work of the Church comes into vital contact with the individual spiritual life?

What did the Council of Trent declare as to the necessary connection between the human mind and the senses?

What did they declare to be indispensable to man's nature as at present constituted?

Where do they claim to find the basis for seven sacraments in the Scriptures?

What seven-fold necessity of man's nature do they point out as corresponding to this?

How does Rome by this means increase her domination over the souls of men?

What do they teach as to the power of the sacraments to confer grace?

What distinctions did the Reformers draw in reference to this subject?

Did Luther ever free himself wholly from this Roman yoke?

Did the Reformers teach that the observance of the two sacraments is a matter of indifference?

What additional ceremonies does Rome add to the sacrament of Baptism?

How must the water be prepared? Why does the priest breathe in the face of the candidate? What does he apply to the mouth? What sign does he make repeatedly? What ceremonies follow the sprinkling with water? What significance is ascribed to each of the different rites?

What difference between the Romish and Protestant belief as to the necessity of baptism?

Do Protestants teach that baptism is a matter of indifference?

Is the mere formal observance of this sacrament confined to Romanists?

Of what is Baptism a public acknowledgement?

Why should parents be more anxious to secure the divine inheritance for themselves and their children?

What three great truths are symbolized in the ordinance of baptism?

LESSON XI

THE SACRAMENTS (CONTINUED)—THE LORD'S SUPPER

Romanists and Protestants agree in naming the Lord's Supper, or the Eucharist, as one of the sacraments instituted by our Lord. The term "Eucharist" means "Thanksgiving," and this name was early applied to the Lord's Supper because it is so essentially an ordinance of thanksgiving. See how prominent the Lord's giving of thanks is made in Matt. 26:27 and Mark 14:23; Luke 22:19; 1 Cor. 11:24.

According to the Westminster Catechism this sacrament is thus defined:

What is the Lord's Supper?

Ans. The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.

What is required to the worthy receiving of the Lord's Supper?

Ans. It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

Wide as is the difference between the Romish and Reformed views of baptism, they are far more divergent in reference to the Eucharist or Lord's Supper. The difference between the Romish and Reformed views in reference to the Ordinance is the difference between a **sacrament** and a **sacrifice**. Rome claims to observe it as a memorial, but this thought is entirely overshadowed by her teachings with reference to it as a sacrifice. The moment we accept Rome's dogma as to the Real Presence and as to the Oblation which is offered by the priests everytime they administer this sacrament, the thought of the Lord's supper as a memorial is wholly superseded. Why should anyone institute a memorial to keep him in memory if he himself is visibly and corporally present? If Rome's teachings concerning the nature and purpose of this sacrament are true then the words of our Blessed Lord, "Do this in remembrance of Me," have no longer either fitness or significance. The Reformers are unanimously emphatic as to the importance of the proper observance of the Lord's supper. The very fact that the words of institution, with the accompanying events and instances, are recorded in three of the Gospels and again with greater fullness in 1 Cor. 11; that the words of our Lord to His disciples on that occasion are so fully recorded in John 13-17, gives assurance as to the great importance that should be attached to this ordinance and the care with which it should be observed. According to the Reformed teachings, the Lord's Supper serves many great purposes.

1. It is an **instructive ordinance**. In this respect, as in many others, it takes the place of the passover. It was provided in the law that when children

should inquire as they witnessed the observance of the passover, "What mean ye by this service?" that occasion should be taken to teach the inquirers concerning God's gracious deliverance of His people and His subsequent goodness to them. And simple though the Lord's Supper is, in its elements and actions, it is full of instruction to those who have the mind to properly receive it. Some of the truths necessarily taught or implied are:

(1) The Incarnation of our Lord. If He had not come in human flesh He could not have said, "This is My body," "This is My blood."

(2) It testifies to the reality and intensity of our Lord's sufferings and deaths. It tells of a body "Broken" and of blood "shed." It is the death of Christ that it celebrates, not His birth, although this is implied.

(3) It teaches the vicarious nature or purpose of His sufferings and death, "Broken for you," "Shed for you."

(4) It teaches the continued presence of Christ in His Church and His return again to judge the world. Every time this ordinance is truly celebrated Jesus is present by His Spirit and He is saying, "Take eat," "Drink ye of it," implying that He is graciously offering Himself in this ordinance to all who have knowledge to discern the meaning of His gracious offer and faith to feed upon Him as He offers Himself for our salvation.

5. It is a **communing ordinance**. In it the true participants hold communion to reward His people. "Ye do show forth My death until I come."

2. The Lord's Supper is also a **communicating ordinance**, one in which He actually communicates His grace and strength to those who have faith to perceive and receive Him.

3. The Lord's Supper is a **covenanting ordinance**. In it we not only declare our acceptance of the Lord Jesus in all His saving offices and benefits, but also our engagement to be the Lord. We receive Him as ours and we dedicate ourselves to Him. The true communicant can adopt the language of Solomon's song, "My Beloved is mine and I am His."

4. It is a **witnessing ordinance**. "Ye do show forth My death." We declare the fact of it, we keep alive the memory of its occurrence, we bear testimony to the purpose for which it was endured. This ordinance also, in a very real and impressive sense, helps to keep alive the knowledge of the coming again of Christ at the end of the age.

5. If its a **communing ordinance**. In it the true participants hold communion or fellowship with God as they have vividly set before them the tokens of God's unspeakable love for them, and as they become participants of His grace through the operations of the Holy Spirit. They also hold communion one with another, realizing and declaring their relationship to each other as children of a common Father, redeemed by the same precious blood, indwelt by the same Spirit of holiness, and share in a common hope of meeting their Lord and of sharing with Him the glory that shall be.

Now all this requires spiritual discernment and an appropriating faith. Hence the need for great care in preparing ourselves for its proper observance, "Let a man examine himself and so let him eat of that bread and drink of that cup." And the richness of our enjoyment and participation in promised blessings will be in proportion to the sincerity and earnestness of the prepar

ations made for its proper observance. There are those who excuse themselves from the observance of the Lord's Supper because of the sanctity which the apostle has thrown around it and the earnest exhortations to make proper preparation for its observance. They remember his searching words, "Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord." They say that rather than run the risk of bringing down upon themselves the Lord's condemnation, they will abstain from participation in this ordinance.

They forget that by holding themselves aloof from its observance they deprive themselves of the benefits and blessings which our Lord has wrapped up in its proper observance. They forget that the apostle has said, "If we would judge ourselves we would not be judged." They would rather take their chances of being condemned with the ungodly world rather than be chastened with God's people. The danger is not in the observance of the Lord's Supper, but in the careless manner in which it is often observed. There is greater danger in the neglect than there is in the observance. He who seeks the Lord with true heart and earnest spirit will assuredly receive the blessing from Him who appointed this feast. He is grieved when we make light of His ordinances and go our ways to our merchandise or our farms, or our social engagements, as well as if we were to come thoughtlessly, recklessly to His Holy Ordinance.

The Romish View

All this has little or no significance to those who have been taught Rome's dogma and practices in reference to the Lord's Supper. The bread and the wine are no longer memorials of our Lord's broken body and shed blood, for they are transformed into the actual substance of His flesh and blood, even though the accidents of the bread and wine may still remain. The Ordinance is no longer a memorial of what our Lord suffered on our behalf on Calvary, nineteen hundred years ago; but the bread and the wine become an oblation which are actually offered in sacrifice as an atonement for sin. Instead of these simple emblems recalling with gratitude and love the great sacrifice which our Lord made on our behalf, thus calling forth adoration and consecration, they become the "Host," which must receive religious veneration from all who behold. Hearing mention made of the name of Jesus a little girl said, "I saw Jesus today; He was that bread which the priest held in his hand." Her attention and affection were thus diverted from the Lord Jesus Christ who said lovingly, "Suffer the little children to come unto Me," and Who took them up in His arms and blessed them, to the wafer which she had been taught to believe was the actual body of the Lord and Saviour.

That we may know just what the teaching of Rome is in reference to this subject is, let us give careful attention to Rome's own deliverances upon it. First, let us examine the

Fifth Article of the Creed of Pope Pius IV.

"I profess likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there are truly, really, and substantially the

body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.”—Extracted from the “*Ordo Administrandi Sacramenti*,” P. 67. London, 1840.

To this let us add the deliverances of the Council of Trent on which the above article is based. That Council decreed as follows:

“Canon 1. If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually,—let him be accursed.

“Canon 2. If any one shall say that the substance of the bread and wine remain in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most apply calls transubstantiation,—let him be accursed.

“Canon 3. If any one shall deny, that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated,—let him be accursed.

“Canon 4. If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that the true body of the Lord does not remain in the host or particles which have been consecrated, and which are reserved or remain after the communion,—let him be accursed.”

The Real Presence

The Church of Rome teaches that when the bread and wine are blessed by the officiating priest, these elements are changed into the actual body and blood of our Lord. To quote Cardinal Gibbons again: “Among the various dogmas of the Catholic Church, there is none which rests on stronger Scriptural authority than the doctrine of the Real Presence of the Lord Jesus in the Holy Eucharist.” (“Faith of our Fathers,” Page 276.) Then follows a chapter of argument in support of this position.

He first takes up what he calls “the promise of the Eucharist”—the words of our Saviour in John 6, His discourse on the bread of life, after feeding the five thousand. It must be evident to any candid reader, that this chapter has no reference to the Lord’s Supper. It was not yet instituted, and our Lord was simply improving an occasion, on which the minds of the people were occupied with the provision He had furnished the day before and the manna by which God fed their fathers in the wilderness for forty years, seeking to lift their thoughts to Himself as the only One Who was able to

satisfy the wants of their immortal souls. To attempt to reduce from our Lord's improvement of that miracle an argument in favor of transubstantiation only illustrates and emphasizes the words of Jesus in the same chapter: "It is the spirit that quickeneth, the flesh profiteth nothing" (John 6:63.) Of these words we have an explanation in 2 Cor. 3:6: "The letter killeth, but the Spirit giveth life." Cardinal Gibbons applies John 6 to the Lord's Supper only when it suits his purpose. When discussing the Romish practice of withholding the cup from the laity, he seeks to set aside John 6:54, as having no binding reference to Communion in both kinds. But is it not reasonable to understand that if any part of this chapter establishes a doctrine concerning the Eucharist, then every part of it must be so understood and applied?

The chief reliance is on the words of institution, "This is my body;" "This cup is the new testament in My blood." Another example in which the letter killeth but the spirit giveth life. Why does not Rome press with the same literalness the words of the Master, "I am the door;" "I am the vine;" "I am the light?" Everyone understands that by such figures Jesus sets forth His offices and mission to mankind. So when he says, "I am the bread of life," He teaches that in Him alone is that which satisfies the immortal soul.

Light is thrown on the words of institution by the declared purpose for which it was instituted: "Do this in remembrance of Me" (Luke 22:19.) "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26.) Jesus thus declares that the purpose of the institution of the Supper was to be a commemoration. Note also that He did not say, "As often as ye eat My body and drink My blood," but "As often as ye do eat this bread and drink this cup." The bread remains bread, and the wine remains wine. Cardinal Gibbons lays a great stress on Paul's warning against unworthy communicating, claiming that the peril of so doing arises from failure to recognize the real body and blood of the Lord Jesus. But who does not perceive that Paul bases his warning on the failure to exercise that spiritual discernment which recognizes the commemorative purpose and character of the institution?

The doctrine of transubstantiation is not in harmony with the teachings of other Scriptures which represent the body of our Lord Jesus having ascended to the Father's right hand, there to abide until He comes again to judge the world (Acts 1:11;) and especially Acts 3:21: "Whom the heavens must receive until the restitution of all things." Yet if Rome's dogma of the Real Presence is true, the body and blood of the Lord Jesus are in every place where the sacrament of the Supper is observed.

There is a real presence in every proper observance of the Lord's Supper. He is representatively present in the elements which symbolize and commemorate His incarnation, suffering and death. He is vitally and potentially present in the Person of the Holy Comforter. He is graciously present in the merits of His atoning sufferings and death, of which all who truly communicate partake by an appropriating faith.

John Wycliffe, translator of the Scripture into English, who died a hundred years before William Tyndale was born (1384) bore a decided testimony against Rome's dogma of Transubstantiation. This was one reason why his bones were exhumed by order of the Council of Constance, forty-four years after his death, and were burned to ashes. The following are quotations from his sermon on the text, "This is My body."

"These are the words of giving, not of making, which He said after breaking bread, then parting it among His disciples and apostles."

"If thou sayest that the flesh and blood of Christ, that is to say, His manhood is made more, or increased, by the ministration of bread and wine, then thou must consent that the thing that is not God today shall be God tomorrow; yea, and that the thing which is without spirit of life, but groweth in the field by its kind, shall be God at another time. And if thou makest the body of the Lord by these words, 'This is My body,' thou must thyself be the person of Christ, or else there is a false God. You have no authority or power left you by which you should do this." He then compares those who call the bread a god to Aaron and the people who made the golden calf and worshiped it.

"Ye say that in every host each piece is the whole manhood of Christ, or full substance of Him. Ye say as a man may break a glass into many pieces, and in every piece thou mayest properly see thy face. ye see the mind or likeness of your face which is not the very face; so the bread is the **figure**, or mind, of Christ's body in earth, and not the very body."

(Following the order of the Romish Creed, further consideration will be given to Transubstantiation and the Mass in later chapters.)

QUESTIONS FOR CLASS CONSIDERATION

According to the Westminster Catechism, what is the Lord's Supper?

"What is required to the worthy receiving of the Lord's Supper?"

What is the essential difference between the Romish and the Reformed views of this sacrament?

According to Reformed interpretations, is the Lord's Supper a memorial or a sacrifice?

If Rome's interpretation of it as a sacrifice is correct is there then any room to think of it as a memorial?

How often is the institution of the Lord's Supper recorded?

What must we gather from this as to the appointment of this institution?

What are some of the facts and doctrines taught by the Lord's Supper?

In what sense is it a communicating ordinance? In what a convenanting ordinance? In what a witnessing ordinance? In what a communing ordinance?

What is essential that we may receive these advantages and blessings through it?

What care is necessary to its proper observance?

Is this sufficient excuse for its neglect?

What does the Fifth Article of the Creed of Pope Pius IV. declare?

How is this further explained by the Council of Trent?

In what sense does Rome teach that there is a real Presence?

According to the Reformed view, in what sense is there a real Presence?

What was the belief of John Wycliffe in reference to Transubstantiation?

LESSON XII

JUSTIFICATION

Creed of Pius IV., Article 4.

"I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification."

Martin Luther declared that "the doctrine of Justification is the article of a standing or a falling Church." In this doctrine is the chief difference between Romanism and Protestantism. The divergencies of the two bodies in matters pertaining to rituals, sacraments, etc., etc., grow largely out of their different views concerning the teachings of the Word of God, concerning the gospel way of man's deliverance from sin. This difference is more than a difference in form. It reaches down to the very heart and soul of the great plan of eternal redemption provided for lost mankind through the blood of the Lord. On no point that we have considered, or shall yet consider, should there be more earnest and thorough investigation and more careful consideration of the true Scripture ground of justification and deliverance, both from the guilt and from the pollution and power of sin.

Rome's Teaching Concerning Justification

The sixteenth century was noted for its great discoveries—the discovery of the art of printing, the discovery of the western continent, the discovery of the Copernican theory of the universe, etc. But greater than all these, in the revenue of glory which it brought to God and of blessing to mankind, was the rediscovery of God's way of justifying the sinner. There were devout souls here and there who were resting their hopes for life eternal on the perfect atonement and righteousness of our Lord Jesus Christ, but this was in spite of Rome's teaching, not because of it. Martin Luther had been groping his way toward the light, but he was still bound by many fetters when he was sent on a mission to Rome in the interests of the Augustinian Order to which he belonged. In company with John Mechlen he set out for the Eternal City in October, 1510, on a journey which proved to be not only full of interest because of the places which they visited but which also proved to be epoch-making in his experience and in the history of mankind. They went to Rome, full of veneration for it because of its many martyrdoms and because of the supposed holiness of the lives of those who ruled the Church. Coming in view of the city from the North, Luther fell on his face, and exclaimed, "I greet thee, thou Holy Rome!" He remained in the city one month, visiting all the oldest Churches, swallowing wholesale, as he says, all the legends his guide repeated. With special eagerness did he visit the Church called St. John's Lateran, where there was then, and still is the so-called Pilate's Stairway, marble steps which are reputed to have been brought from Pilate's judgment

hall in which Jesus was tried. An indulgence from penance of nine years was promised by Leo IV., for each step that was climbed by the pilgrim on his knees while saying the appointed prayers. If we may trust the story which Luther's son, Paul, remembered hearing his father tell, he started climbing these stairs and praying, but suddenly remembered the verse in Romans, "The just shall live by faith." And rising from his feet he descended the steps, to trust no more in pilgrimages and penances for justification and eternal life, but upon the perfect righteousness and the completed atonement of the Lord Jesus Christ. This incident is denied by Roman Catholic writers, and it seems to rest upon the testimony of Luther's son, Paul Luther. He was eleven years old when his father told it to him and he wrote it down a number of years later. There is nothing in the story out of harmony with the experience through which Luther was passing at that period of his life. Certain it is that he did not carry home with him the feeling of veneration with which he approached the city of Rome. Speaking of his visit he said: "Rome is a harlot. I would not take a thousand gulden not to have seen it for I never would have believed the true state of affairs from what other people told me, had I not seen it myself. The Italians mocked us for being pious monks, for they hold Christians fools. They say six or seven masses in the time it takes me to say one, for they take money for it and I do not..... So great and bold is Roman impiety that neither God nor man, neither sinner nor saint, is feared. All good men who have seen Rome bear witness to this; all bad ones come back worse than before." During his slow journey homeward he pondered Paul's words. At length their full meaning burst upon him. Through the Gospel that righteousness is revealed which prevails before God—by which He out of grace and mere compassion justifies us through faith. "Here I felt at once, that I was wholly born again and that I had entered through open doors into Paradise itself. That passage of Paul was truly to me the gate of Paradise."

In the above brief article from the Creed of Pius IV., the Roman confessor declares his acceptance "of all and every one of the things which have been defined or declared in the Holy Council of Trent concerning original sin and justification." In order that we may understand what is included in this declaration, we must know what was declared by the Council of Trent. This Council, it will be remembered, was held during the years 1543-63, and was called to contract so far as possible, the influence of the Reformation movement in the 16th century. As the heart of that Reformation was the preaching of the reformed views of justification, the answer of the Council of Trent on that subject constituted a very large part of its proceedings. In the sixth session of that Council, beginning January, 13, 1547, thirty-three canons were adopted, setting forth Rome's teachings concerning the process, the causes, the effects and qualities of justification. In the following selections from these canons, the principal Romish doctrines concerning this vital matter are set forth:

"If any person deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ which is conferred in baptism, or even asserts that

the whole of that which hath the true and proper nature of sin is not taken away; but says, that it is only rased, or not imputed; let him be accursed.—But this Holy Synod confesses and thinks, that concupiscence, or lust remains in the baptized. This concupiscence, which sometimes the apostle calls sin, the Holy Synod declare that the Catholic Church never understood to be called sin, because there is truly and properly sin in the regenerate, but because it arises out of sin and leads to sin. But if any one shall think the contrary,—let him be accursed.”

“If any one shall say that the ungodly man is justified by faith only so as to understand that nothing else is required that may co-operate to obtain the grace of justification, and that it is in no wise necessary for him to be prepared and disposed by the motion of his own will—let him be accursed.”

“If any one shall say that justifying faith is nothing else than confidence in the Divine mercy pardoning sins for Christ’s sake; or that it is that confidence alone by which we are justified,—let him be accursed.”

“If any one shall say, that he who is once justified cannot sin, nor lose grace,—let him be accursed.”

“If any one shall say, that justification is not preserved and also increased before God by good works; but that these works are only the fruits and marks of justification obtained, and not the cause of increasing the same,—let him be accursed.”

“If any one shall say, that the good works of a justified man are the gifts of God, in such a sense as not also to be the good merits of the justified man himself, or that the justified man, by the good which is done by him through the grace of God, and the merits of Jesus Christ, of whom he is a living member, does not truly deserve increase of grace, eternal life, and the obtaining of eternal life itself, provided he shall die in a state of grace, and even an increase of glory,—let him be accursed.”

In reference to these official declarations of the belief of the Church of Rome on this vital matter, let it be observed,

1. Justification, regeneration and sanctification are all confused and confounded in these definitions. There is no clear distinction between the work of Christ for us and the work of the Holy Spirit within us. According to the Romish definition, justification is not an act, but a progressive work. “If any one shall say, that justification received is not preserved and also INCREASED before God by works—let him be accursed.” While in a general way the merits of Christ and His atonement are made the ground of justification, yet it is made to rest particularly, and largely, upon the good works of the justified one.

2. According to the Romish teachings, the proper instrumentality in the reception of justification is baptism. It is conferred upon infants at their baptism and only the baptized can become partakers of it.

3. Justification, according to the Roman theory, consists chiefly in the putting away of original sin with its guilt and pollution. It does not convey a righteousness which becomes a title to everlasting life, but simply counteracts or overcomes the liabilities which we share in Adam’s transgression.

4. The degree of justification may be increased from time to time, or it may be wholly lost through sins committed.

5. When so lost by means of mortal sin it can be restored only through the observance of the sacrament of penance. This, as we have seen in a previous study, requires a full and dutiful confession of the sins committed to the priest and a submission to such pains and penalties as he may prescribe; it requires that the sinner must receive priestly absolution, and back of this it is necessary that the *intention* of the priest be right, or there can be no validity in the administration of the sacrament of penance. Rome teaches that justification may not only be restored thus through the sacrament of penance, but that it can be subsequently increased by good works and will be completed in purgatory.

7. Among the Romans sins are divided into venial and mortal. Venial sins may be atoned for by good works of various kinds. If a venial sin remains unsatisfied at the time of death, the sinner who dies in grace must atone for it in purgatory.

Thus it will be seen that not only is there a confusion of the different acts and works of the Holy Spirit in Rome's definition of justification, but there is also a great confusion as to the ground upon which it rests and as to the means by which it may be obtained. The sinner becomes the partaker of the justified state, chiefly through ritual observances, first of baptism, and then, in case justification is lost, of its restoration through the sacrament called penance, for which there is no ground or warrant in the Scriptures. The ground of justification also is made to rest particularly upon the merits of Jesus Christ, upon the merit residing in the observance of sacraments, upon the good intention of the priest administering those rites, on the penances performed by the penitent, upon the good works performed by him, and finally upon the satisfaction that shall be rendered in the fires of purgatory. In view of these many uncertain elements which attend this vital matter, who would ever be able to say according to this theory of justification, "Who shall lay anything to the charge of God's elect? It is God that justifies; who is he that condemneth?"

Works of Supererogation

Rome also teaches in this connection the doctrine of the works of supererogation. Rome not only teaches that the works of saints are meritorious, but in some instances that they are super-abundant, so that some may help to create a fund of merit which may be transferred to others who could share all the requirements. This doctrine is particularly set forth in connection with Rome's teachings on the subject of indulgences, which will be considered under a separate article of the Tridentine Creed. It may be well, however, to present in this connection the following passage from a work on Indulgences granted by Sovereign Pontiffs, published in Dublin, 1845, page 5:

"Sin produces two bitter fruits in the soul,—the guilt which deprives us of the grace and friendship of God; and the punishment which is due to it from His justice. This punishment is of two kinds,—the one eternal, and

the other temporal. The guilt of sin, and the eternal punishment due to mortal sin, are remitted, through the infinite merits of Jesus Christ, in the Holy Sacrament of Penance, provided we approach it with proper dispositions, or by perfect contrition, which should include a desire of confession; but all the temporal punishment is not generally forgiven in this sacrament. A portion of this punishment commonly remains to be atoned for in this life by good works, by penitential practices, and by indulgences; otherwise we shall suffer in the fire of purgatory, according to the satisfaction required by God's infinite justice. The motives of this atonement are to keep us on our guard not to fall again into sin by the facility of pardon, and to cooperate by our penitential endeavors with the satisfactions and sufferings of Christ. If we suffer with Christ, we may be also glorified with Him (Rom. 8:17).

"An indulgence is, therefore, the remission of the temporal punishment, which generally remains due to sins, already forgiven in the Sacrament of Penance as to the guilt and eternal punishment. This remission is made by the application of the merits and satisfactions, which are contained in the treasures of the Church. These treasures are the accumulation of the spiritual goods, arising from the infinite merits and satisfactions of Jesus Christ, with the superabundant merits and satisfactions of the Blessed Virgin Mary, of the holy martyrs, and of the other saints, which ultimately derive their efficacy from the merits and satisfactions of Christ, who is the only Mediator of redemption. These **Celestial Treasures**, as they are called by the Council of Trent, are committed by the Divine bounty to the dispensation of the Church, the sacred spouse of Jesus Christ, and are the ground and matter of indulgences. They are infinite in regard to the merits of Christ, and cannot therefore be ever exhausted."

In the above deliverance, it is declared that remission is made by the application of the merits and satisfactions which are contained in the treasures of the Church. These treasures are the accumulation of the spiritual goods, arising from the infinite merits and satisfactions of Jesus Christ, with the superabundant merits of the Blessed Virgin Mary, of the holy martyrs and of the other saints, etc. "Which Celestial Treasures are committed to the dispensation of the Church." According to these teachings God has placed in the hands of the Roman pontiffs and priests the disposal and distribution of the fund of merit resulting from the atonement of Jesus Christ, the virtuous life of the Holy Virgin and the meritorious lives of other saints. Without the good will and gracious disposition of these ministers of the Roman hierarchy, no soul can ever become partaker of justification, no matter what the attitude or exercise of the soul within may be. Instead of being an act of God's free grace, whereby the sinner is pardoned and accepted as righteous in God's sight, justification consists in obtaining first of all the favor and good will of these human mediators through a strict compliance with their teachings and requirements.

Justification from the Protestant Viewpoint

Having considered the leading points of the doctrine of justification as taught by the Church of Rome, having seen how it makes the ground of

justification a composite basis of the righteousness of Jesus Christ, the merits of the Virgin Mary and other saints, the meritorious deeds and sacrifices of the penitent, complete finally through the sufferings of purgatorial fires, we have seen that the instrumental agency in entering into the justified state is the sacrament of baptism, followed and supplemented by the sacrament of penance. We have seen the continual uncertainty in which the devout Catholic must rest as to whether he is in a justified state or not and whether this state is to be continued or lost, his security being dependent not only upon his own steadfast endurance, but also on the question as to whether the priest who administered baptism and penance was governed by the right intention, etc. Let us now turn to the consideration of this same subject as set forth in the Westminster Shorter Catechism in its brief but comprehensive answer to the question:

"What is Justification?"

"Justification is an act of God's free grace wherein He pardoneth all our sins and accepteth us as righteous in His sight only for the righteousness of Christ imputed to us and received by faith alone."

In distinction from the foregoing definitions and expositions this brief answer teaches:

1. That justification is an act, completed at once. In this it should be distinguished from sanctification, which is a continuous work of grace from the moment of the believer's acceptance of Christ and his regeneration by the Holy Spirit, until he is made perfect in holiness at the time of his departure into glory. It is an act by which God blots out the transgressions of him who believes and accepts him as righteous in the Beloved. Justification is a judicial act by which the sinner passes from a state of condemnation into a state in which he is declared and accepted by the Father as righteous in His sight. It is as distinctly an act as when the governor of a state declares the man who has hitherto been held as a criminal free from all liability to suffer further the penalties imposed upon him. The term "justify" is not used in the Scriptures in the sense of making holy, but of declaring, considering and treating one as if he were righteous.

2. Justification is an act of God's free grace. It is wholly undeserved by the sinner and is bestowed upon him entirely as God's free and gracious gift. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "I, even I, am He that blotteth out thy transgressions for My own sake; and I will not remember thy sins" (Isa. 43:25). "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins; return unto Me; for I have redeemed thee" (Isa. 44:22).

3. In justification there is both a free and full pardon of sin and an acceptance as righteous in God's sight. (1) The gracious pardon of sin. In addition to the texts just quoted, in which God declares that He puts away all sins of those who return unto Him, consider also these Scriptures: "I will cast all their sins into the depths of the sea" (Micah 7:19). "As far as the east is from the west, so far has He removed our transgressions from us" (Ps. 103:12). "If we confess our sins, He is faithful and just to

forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). (2) The justified one is also accepted as righteous in God's sight. Not only is the guilt of all sin, both original and actual, put away, but God accepts the person of the believer as righteous in His sight, giving him a title to eternal life and glory. "The righteousness of God, which is by faith of Jesus Christ, is unto all, and upon all, them that believe" (Romans 3:22). "Surely shall one say, In the Lord have I righteousness and strength" (Isa. 45:24). "This is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jere. 23:6). "David also describeth the blessedness of the man unto whom God imputeth righteousness without works" (Romans 4:3). When God justifies the sinner, He puts away not only the guilt of original sin, but also all actual transgressions; He also imputes to him or reckons as belonging to him the complete and perfect righteousness of the Lord Jesus Christ, which becomes the ground of his justification. The sinner is not left to create for himself, by his own imperfect obedience, a fund of merit on which to depend for acceptance with God, and for an entrance unto everlasting glory. When Paul was writing to Philemon he said concerning the converted runaway slave, "If he hath wronged thee or oweth thee ought, put that on my account; I, Paul, have written it with my own hand, I will repay it" (Philemon 18:19). The believer's justification includes both the pardon of sin and an acceptance as righteous in the sight of God.

4. The believer's justification in Christ is complete. Rome teaches that the justification of the sinner is "increased before God by good works." We believe that the justification that is conferred upon us in Christ Jesus is complete from the moment of its acceptance. It is true that all have sinned and have come short of the glory of God (Rom. 3:23); that "there is none righteous, no, not one" (Rom. 3:10); that "the wages of sin is death" (Rom. 6:25). But we believe also that the moment a sinner accepts Jesus Christ as his Saviour, he becomes partaker of a complete pardon of sin and the possessor of the perfect righteousness of Jesus Christ; "Ye are complete in Him" (Col. 2:10). "But of him are ye in Christ Jesus who was made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Jesus cried upon the cross, "It is finished" (John 19:30). It is declared also that "by one offering He has forever perfected them that are sanctified" (Heb. 10:14). "He that believeth on Him is not condemned; but he that believeth not is condemned already" (John 3:18). "He that believeth on the Son hath everlasting life" (John 2:36). "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come unto condemnation, but is passed from death unto life" (John 5:24). "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). These are a few of the many Scriptures which teach that the justification of the believer is complete from the moment of his acceptance of Him as his Lord and Saviour.

5. The justification of the believer is everlasting. It was foretold of

our Lord by the prophet Daniel, "He shall bring in an everlasting righteousness" (Daniel 9:24). "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength" (Isa. 26:4). Our Lord Jesus says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). Paul teaches this same truth when he says: "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life" (Rom. 5:10).

6. The justification of the believer depends in no degree upon the merits of his own good works. The best works, even of the regenerated life, are not in the slightest degree meritorious; they do not merit the pardon of sin nor do they constitute him who renders them righteous before God. "We are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf and our iniquities, like the wind, take us away" (Isa. 64:6). "If Thou shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared" (Psalm 130:3,4). "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified" (Psalm 143:2). Jacob declared that he was not worthy of the least of all God's mercies (Gen. 32:10). Job declared that since he had come to see God with his own eye, he abhorred himself and repented in dust and ashes (Job. 42:6). David said, "I acknowledge my transgression, and my sin is ever before me" (Psalm 51:3). Paul counted himself the chief of sinners (1 Tim. 1:15). The beloved disciple John wrote, "If we say we have no sin, we deceive ourselves" (1 John 1:8).

7. The instrumental agency in the receiving of the justification is not baptism, not penance, not purgatory, but faith in the Lord Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31). "Therefore we conclude that a man is justified by faith without deeds of the law" (Rom. 3:28). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:11). "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast" (Eph. 2:8).

8. Works are the fruits of justification. Good works are the evidence and fruits of salvation, not in any wise the cause. "By their fruits ye shall know them" (Matt. 7:20). "Who has saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before the world began" (2 Tim. 1:9).

The very need of justification implies the state of condemnation in which all are who have not accepted Jesus Christ and His righteousness. "There is therefore now no condemnation to them who are in Christ Jesus." This implies that all who are not in Him by a true, vital faith are in a state of condemnation. And the degree of our guilt or condemnation will depend upon the measure of light and privileges which we enjoy. To the cities of Chorazin, Bethsaida and Capernaum, Jesus said, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." Privileges neglected or rejected bring with them added condemnation. How eager every

one should be to be brought into a true, saving relation to the Lord Jesus Christ! What will it avail for any one to be familiar with the evangelical doctrine of justification if we do not become possessors of that eternal life which God has offered as His free gift in Christ Jesus?

QUESTIONS FOR CLASS CONSIDERATION

With what other gracious acts do Romish dogmas confuse justification?
Through what rite or ceremony is the sinner brought into the justified state?

Through what so-called sacrament may it be restored if lost?

Upon whose right intention does this restoration depend?

How may the degree of justification be increased?

If venial sins remain at death, where must justification be finally completed?

On what grounds, therefore, is justification based according to Rome's teaching?

Can the subject of it ever be sure of its possession?

What are works of supererogation?

According to Rome's tenets, who alone have power to dispense of the fund of merit that has been accumulated through the ages?

Upon whose will would all mankind be thus dependent for the pardon of sin and for admission into glory?

On what composite basis does Rome rest the justification of the believer?

By what instrumental agencies does Rome make the sinner partake of justification?

According to the Shorter Catechism, what is justification?

Why is justification called an act?

Why is it called an act of God's free grace?

What two benefits are conferred upon the believer in the act of justification?

Give Scriptures also which show that in the act of justification the believer is accepted and counted as righteous in the sight of God.

Is there any increase in the degree of the believer's justification after the time of his first acceptance of Christ?

How long does the state of justification continue?

Does its acceptance rest in any degree upon his own works or even a regenerated child of God?

On what alone does the justification of the believer rest or depend as its ground?

What is the instrumental agency by which justification is received?

What is the relation of good works to the justified state of the believer if they do not in any way constitute the ground or basis of his acceptance?

LESSON XIII

RELATION OF JUSTIFICATION TO REGENERATION, ADOPTION AND SANCTIFICATION

One chief cause of confusion in the Roman Catholic views of justification is the fact that by them it is confounded with regeneration and sanctification. Justification denotes the change of state into which the believer is brought at his acceptance of Jesus Christ as his Lord and Saviour. At that moment he ceases to be a criminal at the bar of justice under sentence of eternal condemnation and is introduced as a child into the family of God. In that moment he is translated from the kingdom of Satan into the Kingdom of God's dear Son (Col. 1:13). Before His acceptance of Christ, he stood as a criminal at the bar, but from that moment he enters upon the privileges of the sons of God. This, however, determines only his state or standing before God; it does not provide for his change of disposition or personal character. His being forgiven and accepted as righteous is not the result of a new heart and life, but rests wholly and solely upon the atoning blood and perfect righteousness and obedience of the Son of God. Justification sets forth what Jesus does for us, having suffered in our room and stead, and the new state or standing into which the believer is introduced by virtue of His atonement and righteousness. But it must always be remembered, that justification is only one of the many benefits of which they "who are effectually called do partake." We must not overlook adoption and sanctification, with the many benefits which do either accompany or flow from them. While justification is inseparably linked to that radical change of heart and life which is designated as regeneration, or the new birth, it is just as emphatically true that justification and sanctification are inseparably linked together. Sanctification will as certainly follow justification as the day follows the night. It is impossible that any one who is brought into the justified state through faith in the righteousness and atonement of the Lord Jesus Christ retain his old sinful nature and disposition or be content to live the old selfish, sinful life.

The Church of Rome teaches that "justification is not remission of sins merely, but also the sanctification and renewal of the inward man." (Council of Trent, Session 6, chap. 7,16). Protestants follow the definite teachings of the New Testament in which justification refers to the ground of the sinner's acceptance with God, the meritorious life and sacrifice of Jesus Christ, and sanctification to the gradual growth of the Christian character in its conformity to the mind and pattern of the perfect man Christ Jesus, by the continual operation of the Holy Spirit and use of the means of grace. The Church of England states that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings," adding also, "that good works are

the fruits of faith and follow after justification and that they spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit” (Articles 11 and 12).

This view of justification is the keynote of Paul’s teaching. “By the works of the law shall no flesh be justified in His sight” (Rom. 3:20). “We reckon therefore that a man is justified by faith apart from the works of the law” (Rom. 3:28). By God’s gracious appointment, the Incarnate Son “Who knew no sin, God made to be sin on our behalf that we might become the righteousness of God in Him” (2 Cor. 5:21).

Rome’s confusion of justification with sanctification is a result of a fear or suspicion of the possible perversions of the doctrine of justification by faith only. Such objections and suspicions were brought forward in early days, and they were answered by the Apostle Paul. His answer was, “Shall we continue in sin that grace may abound? Shall we sin because we are not under the law but under grace?” (Rom. 6:1-15.) To these questions he indignantly replied, “God forbid! How shall we that are dead to sin live any longer therein?” Some so violently resisted this teaching and perverted it, that Paul tells us the apostles were “slandered, and some affirmed that they said, Let us do evil that there may come good” (Rom. 3:8.)

“Justification arises from that conviction of sin and of guilt which is the first work of God’s Holy Spirit upon the conscience, producing repentance and a change of heart. This by itself would lead to despair, but it is accompanied by the revelation of Jesus Christ, of His righteousness, and of the sufficiency of His stupendous sacrifice as an offering for sin. This the convicted embraces, appropriates by faith and is justified. Thus it is evident that faith is not the trust or persuasion of one at ease or careless about sin, but of one who, feeling himself condemned by God’s righteous law, believes the testimony of God’s Word with regard to its remedy through the person and work of Christ Jesus. How can such an one, “baptized into Christ’s death,” united to Christ as the branch is to the vine, continue to live wilfully in sin? Impossible. Thus constantly progressive assimilation to the mind and life of the Lord Jesus, is inseparable from justification. ‘God accounts men righteous for the sake of Christ’s righteousness; but He at the same time works in them eternal righteousness which comes from their union with Christ and indwelling of His Spirit. Henceforth men see their good works and glorify God’ (Matt. 5:16.)

By Faith Only, Not By Faith Alone. These words are often misquoted, because misunderstood. Calvin used to say, “We are justified by faith alone, but not by that faith which is alone,” i. e., the faith that justifies is alone as to the ground of our acceptance with God, but not alone as regards the gracious consequences of a “righteous, sober, and godly life” (Titus 2:12). Luther was equally clear on this point. With him the faith that justifies was a faith that believed all the promises and precepts of the Divine Word. Thus he wrote, “We know indeed that faith is never alone, but brings charity with it and other manifold gifts. For he who believes in God, that He favors us and gave His Son, and with His Son eternal life, how should he not love God with all his heart? How should he not reverence Him? How would he not prove his

obedience to God by enduring adversity? So faith draws with it a most beautiful chorus of virtues; nor is it ever alone. But things are not therefore to be confounded, and that which is of faith to be attributed to other virtues."

"Justification by faith, so far from being likely to diminish the graces and good works of a Christian's life, is most calculated to inspire and multiply them. The soul that is burdened with a sense of uncertainty as to its salvation, which is ever turning to confessions and penances, to priests and saints, may work from fear, but the spirit of a slave never yields the bright, cheerful, and prompt obedience which springs from reconciliation and sonship. There is a rest, a joyousness, a gratitude, a perpetual sense of the presence and love of God which stimulates the soul conscious of reconciliation and atonement to higher things. The words of Christ are realized, 'I call you not servants, but friends;' or, as Paul puts it, 'Ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father.' 'The love of Christ constraineth us.' Justification is the only source of power for sanctification.

The Teaching of the Fathers

"The controversies of the Early Church related more to the person of Christ than to the doctrines of grace, so that the Fathers were accustomed to speak generally of our salvation as due to the meritorious death of Christ without those distinctions which arose in aftertime. The following quotations, however, will show that they were in fundamental agreement with the Scriptural views recovered at the Reformation. It is remarkable—and Romanism would do well to observe it—that Clement, one of the first bishops of Rome, writes clearly on the subject. Speaking of faithful men of old, he says: 'They all therefore were glorified and magnified, not through themselves or their own works, or the righteous doing which they wrought, but through His. And so we, having been called through His will in Christ Jesus, are not justified through ourselves or through our own wisdom, or understanding, or piety, or works which we wrought in holiness of heart, but through faith, whereby the Almighty God justified all men that have been from the beginning; to whom be the glory forever and ever. Amen.' St. Chrysostom has left a striking passage—(on Rom. 8:34), 'It is God that justifieth, who is he that condemneth?'—'He does not say, it is God who forgave us our sins, but what is much greater—It is God that justifieth. For when the judge's sentence declares us just, and such a judge too, what signifieth the accuser?' Also St. Basil: 'This is perfect and complete joy in God, when one is not lifted up in the conceit of his own righteousness, but knows that he himself is wanting in true righteousness, and that he is justified only by faith in Christ.' St. Bernard: 'Thou art as strong to justify as Thou art ready to pardon. Wherefore whosoever, smitten with compunction for his sins, hungers and thirsts after righteousness, let him believe on Thee who justifiest the ungodly; and being justified by faith alone, he will have peace with God.' This is surely the teaching of the Reformers." (Modern Romanism Examined, Dearden, pp 181-186.

Works of Merit and Supererogation

“Q.—What is Rome’s teaching as to Merit and Works of Supererogation, and how are they connected with the doctrine of justification?

“A.—To those who have probed their own hearts and meditated upon sin by the light of God’s countenance (Ps. 90:8,) the word ‘merit’ has a strange sound. Yet, as regards merit, the Church of Rome teaches that man, if already justified, ‘through such good works as he does by the grace of God and merit of Christ, whose living member he is, truly merits increase of grace, eternal life, and the actual attainment of eternal life, if he dies in grace’ (Council of Trent, Sess. 6, can. 32.) In direct contrast with this, St. Paul tells us that, ‘the GIFT of God is eternal life through Jesus Christ our Lord’ (Rom. 6: 23;) whereas, ‘To him that worketh the reward is not reckoned as of grace, but as of debt’ (Rom. 4:4). When a blessing is a free gift, there can be no room for merit; it must be free of unmerited favor, as the word “‘grace” implies.

“Those Romanists who write for English readers are very cautious and reserved upon these points. ‘Christ puts us into a condition to merit greater degrees of glory,’ says Keenan, while Di Bruno carefully omits all reference to works of supererogation, and writes: ‘All our merits are grounded upon the merits of Christ, yet to the justified they are truly our own merits.’ In all such statements there is a tendency to flatter the sinner and to minimize the guilt of his sin, and in equal proportion, to depreciate the unique love and the sole merit of the Son of God. Well do Protestants affirm that, whilst the good works of the justified are well-pleasing to God, yet they cannot put away our sins and endure the strictness (severitatem) of God’s judgment’ (Art. 12.) The Psalmist cried out, ‘If Thou, O Lord, wilt mark iniquities, Lord, who shall stand?’ (Ps. 129:3, D.). Our confidence is not in our merit, but in God’s compassion, ‘for with Thee there is merciful forgiveness.’ St. Paul describes the conflict which more or less goes on in every soul: ‘When I have a will to do good, evil is present with me’ (Rom. 7:21, D.) Self-examination soon brings to light defect of motive or of consistency. The more saintly a man is, and the more enlightened his conscience, the more does he grow in humility and self-condemnation. The humblest words came from the greatest of apostles in his old age, in the prospect of martyrdom, in the near vision of the crown of righteousness: ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am CHIEF.’ The Roman doctrine of merit, or of condignity, is thus contrary to the experience of saints and to the word of God. The Fathers sometimes use the word ‘merit,’ but only in the sense ‘to procure or to attain’ (Ussher.) Their witness is as decided as that of Protestants. St. Jerome says, ‘If we consider our own merits, we must despair.’ St. Anselm: ‘If a man should serve God a thousand years, he would not deserve, of condignity, to be half a day in the kingdom of heaven.’ Saints in those days had a deeper sense of the sinfulness of sin than is now taught by Rome.

“Works of Supererogation. The word ‘supererogation’ signifies ‘paying more than is demanded.’ It is applied to those works of saints which are done voluntarily, and which are supposed to be over and above the requirements

of God's commandments. The word itself does not appear in the Tridentine decrees, but what it implies is abundantly taught in her doctrine of indulgence—a doctrine which assumes that the Pope has at his disposal a 'treasury of grace,' consisting partly of the merits of Christ and partly of those merits of saints which are more than they needed for their own salvation. After the passages already given on the subject of merit, it may be well concluded that the doctrine of 'works of supererogation cannot be taught without arrogance and impiety.' Does the Lord's prayer ever become obsolete? Are any members of the Roman Church freed from the necessity of praying, 'Forgive us our debts as we forgive our debtors'? Will any one affirm—does any one taught by God's Holy Spirit feel, that he is keeping the ten commandments perfectly in their deep and spiritual signification, as taught by our Saviour in His sermon on the mount? Did St. John write falsely, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us?' Whence, then, comes an obedience beyond what God requires, beyond what is His due? The attempt is made to distinguish between positive precepts and COUNSELS OF PERFECTION, as if the former were necessary, but not the latter. The virtues of poverty and chastity are reckoned among the counsels of perfection. These have their place from time to time in the Christian life, but to those who feel called to such states of life, these (so-called) counsels of perfection become positive commands, and must be obeyed as such. The recommendations by Paul respecting marriage were mainly due to what he regarded as 'the present distress,' i. e. the persecutions which then beset the Church, and they may well apply in the present day to missionaries going to difficult and dangerous missions. But in any case, to suppose that there is a fixed measure of obedience beyond which it is not necessary to go, is 'impiety,' since the perfection of God is the standard, and no one will dare to say that he has attained to our Lord's direction to be 'holy as God is holy.' Again, to imagine that we do more than we are bound to do is 'arrogance,' because ourselves—body, soul, and spirit—are entirely God's so that we owe ourselves and all that we have to His service. There ALL is thus owing, it is impossible that part can be overpay. Christ saith plainly, 'When you shall have done all the things that are commanded you, say, We are unprofitable servants' (Luke 17:10 D.) If 'unprofitable,' how can there be excess?" (Modern Romanism Examined: by Rev. H. W. Dearden.)

Rome's Objections To the Protestant View

The writer in "The Catholic Encyclopedia" says; "The ideas on which the Reformers built their system of justification, except perhaps, fiduciary faith, were by no means really original. They had been conceived long before either by heretics of the early centuries or by isolated Catholic theologians and had been quietly scattered as the seed of future heresies. It was especially the representative of Anti-Nomianism during the apostolic times who welcomed the idea that faith alone suffices for justification, and that consequently the observance of the moral law is not necessary either as a prerequisite for obtaining justification or as a means for preserving it." "Neither penance nor repentance, neither love of God nor good works, nor any other virtue is required, though in the just they may either attend or follow as a result of

justification." "By this doctrine, Luther opened a fundamental breach between religion and morality, between faith and law, and assigned to each its own distinct field of action in which each can obtain its end independent of the other."

The evident purpose of the entire discussion of this subject in the article is to show that the doctrine of justification on the ground of Christ's righteousness alone tends to produce lawlessness and immorality in the life. Rome's claim is that since according to her teachings justification depends in part upon the merit of Jesus Christ and partly upon the merit of the sinner's own good works, there is always the greater stimulus to obey the law of God. If the Protestant doctrine of justification overlooked the necessity of regeneration and sanctification as inseparable accompaniments of justification, there might be some ground for the objections raised by the Church of Rome. It must also be remembered that the teaching of Protestantism in reference to the faith that justifies, that it is a faith which "works by love" (Gal. 5:6,) "purifies the heart" Acts 15:2,) "overcomes the world" (1 John 5:4.) We must remember the teachings of the apostle James in reference to the kind of faith that justifies and saves. "Faith, if it have not works, is dead" (Jas. 2:17.) We must remember the teaching exercised by Calvin and other reformers that "it is faith alone that saves, but not the faith that is alone." The faith that saves is always accompanied by love, joy, etc. Protestantism teaches as strongly as Romanism that good works are necessary—not in order to justification, but because we have been justified. God did not give the ten commandments to His people before their redemption from Egypt, promising that if they kept these commandments, He would deliver them from bondage; He gave His law after He had brought them out of the land of Egypt, out of the house of bondage, as much as to say, "I give you this law from heaven, not that you may be redeemed from bondage by keeping it, but because you have been redeemed by My mighty and gracious power." Good works are essential to salvation, according to evangelical teaching, in as much as salvation from sin is the essential part of the redemption that is offered in Christ Jesus. Those who are justified on the ground of Christ's righteousness are saved "unto good works". A new and mightier motive is implanted in the heart of every one who truly accepts the Lord Jesus Christ, the mightiest motive known to God, "A new commandment give I unto you, that ye love one another." Romanists attempt to make out that Luther and other Reformers encouraged the spirit of Godlessness and lawlessness in the lives of those who accepted their teachings. Luther taught that the faith that justifies receives and obeys the precepts of the divine word. Quoting again his words that were presented in last lesson? "We know indeed that faith is never alone, but brings charity with it and other manifold gifts. For he who believes in God that He favours us and gave His Son, and with His Son eternal life, how should he not love God with all his heart? How should he not reverence Him? How should he not prove His obedience to God by enduring adversity? So faith draws with it a most beautiful chorus of virtues: nor is it ever alone. But things are not therefore to be confounded, and that which is of faith to be attributed to other virtues."

Let us settle it in our hearts that while good works are not the ground on which the believer is justified, they are the certain fruits and evidences of it. The faith that saves is the faith that "purifies the heart," "works by love," and "overcomes the world." The Fifth of Romans begins by setting forth the believer's justification by faith. It tells almost directly of that love which is shed abroad in the heart by the Holy Ghost given unto us, which awakens and sustains the "hope that maketh not ashamed." Justification is always accompanied and followed by such a flooding of the heart with love. Romans 8 begins with the assurance that in Christ there is no condemnation and closes with the declaration of "no separation from the love of God which is in Christ Jesus our Lord." Paul also declares, "With the heart man believeth unto righteousness"—not with the head. If the heart be not moved with love for God because of His unspeakable gift, that gift has not been received. Because such a gift cannot leave the heart in a state of deadness and coldness toward God. The question which every one should be able to answer is that proposed by our Lord, "Lovest thou Me?"

QUESTIONS FOR CLASS CONSIDERATION

What does Rome mean by work of Supererogation?

Do the Scriptures anywhere teach that the righteousness of any mere creature is more than sufficient for himself?

What does the daily use of the Lord's prayer imply as to our need of forgiveness?

What are some of the objections of Romanists to the Protestant theory of justification?

What do they say they tend to produce in the life?

In raising these objections, what other gracious works of the Holy Spirit do they overlook?

What other graces necessarily accompany faith?

According to Peter, Paul and John, what are three leading characteristics of the faith that saves?

If good works are not necessary as any part of the ground of justification, for what are they necessary?

When were the ten commandments given to the people of Israel—before or after their deliverance from bondage?

What is the great reason presented in the preface to the ten commandments for obeying them?

LESSON XIV

THE MUTILATED SACRAMENT—COMMUNION IN ONE KIND

Article Five, Creed of Pius IV. Section 3

"I also confess that under either kind alone, Christ is received whole and entire, and a true sacrament."

When God gave His word to Moses He said also, "What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it" (Deut. 12:32.) And our Lord says: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:18, 19). Rome is guilty of adding sacraments to those which the Lord Himself instituted, and of adding unwarranted features to those which He did certainly ordain. She likewise is guilty of taking away from the commandments of our Lord, and among other things in the sacred ordinance of the Lord's Supper. This is glaringly true in the matter of the withholding of the cup from the laity, and even from the priests except when they are administering the sacrament. Our Lord said plainly, "Take, eat", and also "Drink ye", but Rome says to the great body of her communicants, "Ye shall not drink". Our Lord says, "Let a man"—not priests—"let a man examine himself, and so let him eat of that bread and drink of that cup". Rome says to all except to the priests who administer, "Ye shall not drink of that cup". Rome claims that John sixth chapter treats of the Lord's Supper. And in John 6:53 Jesus says, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." Plainly this chapter refers to the spiritual appropriation of Jesus Christ as the life and sustenance of the soul, but if it refers to the sacrament at all, this verse teaches, if it teaches any thing on that subject, that to drink the blood of the Son of man is as essential as to eat His flesh. Rome offers to her millions of communicants a mutilated sacrament.

Rome Inconsistent with Herself

Cardinal Gibbons says, "Our Saviour gave communion under both forms of bread and wine to His apostles at the last supper. Officiating bishops and priests are always required, except on Good Friday, to communicate under both kinds. But even the clergy of every rank, including the Pope, receive only of the consecrated bread, unless when they celebrate Mass. The Church teaches that Christ is contained whole and entire under each species; so that whoever communicates under the form of the bread or of wine receives not a mutilated sacrament or a divided Saviour, but shares in the whole sacrament as fully as if he participated in both forms. Hence the layman who

receives the consecrated bread partakes as copiously of the body and blood of Christ as the officiating priest who receives both consecrated elements." (Faith in our Fathers, page 289.)

Cardinal Gibbons further says, "Public communion was usually administered in the first ages under both forms. The faithful, however, had the privilege of dispensing with the cup and partaking only of the bread until the time of Pope Gelasius, in the fifth century, when this general, but hitherto optional, practice of receiving under both kinds was enforced as a law... This law continued in force for several ages, but toward the thirteenth century, for various reasons had gradually grown into disuse, with the tacit approval of the Church. The Council of Constance, which convened in 1415, established a law requiring the faithful to communicate under the form of bread only". (Faith of Our Fathers, pp. 293, 294.)

Many other Roman authorities might be cited to prove that the practice of "Communion in One Kind" is one of her innovations in recent centuries.

Cassander, a noted Roman divine, says, "It is sufficiently manifest, that the Universal Church of Christ until this day, and the Western or Roman Church for more than a thousand years after Christ, did exhibit the sacrament in both kinds to all the members of Christ's Church, at least in public, as it is most evident by innumerable testimonies both of Greek and Latin fathers" (Consultatio, page 981, Paris edition, 1616).

Thomas Aquinas, the great schoolman before the Reformation, says, "According to the ancient custom of the Church, all those that were partakers of the communion of His body were partakers also of the communion of His blood" (Vol. 3: page 523).

Lyra, a great commentator of the fourteenth century, says, "In first Corinthians, eleventh chapter, there is mention made of communion in both kinds; for in the Primitive Church it was given in both kinds to the faithful" (Lyra in First Corinthians, Edition, 1473).

Even the Council of Constance which decreed that John Huss must be burned at the stake because he contended for the rights and privileges of the people to receive the open book and the cup which our Lord instituted, admitted that the practice of the early Church was as described above. In the decree enacted June 15, 1415, that Council declared:

"Though Christ instituted this venerable sacrament under both kinds, and though, in the Primitive Church, this sacrament was received by the faithful under both kinds, yet this custom, that it should be received by laymen under the kind of bread only, is to be held for a law which may not be refused".

That Council also decreed that persons who maintained that this newly enacted law was illicit or sacrilegious were to be condemned as heretics, and that priests who dared to communicate their flocks in both kinds should be excommunicated and handed over to the secular arm to be burned. **This is still the law of Rome**, as it was on the sixth of July, 1415, when she burned John Huss at the stake, though she has not the present power to put into execution, and this is all that prevents her from so doing.

Half-Communion Declared Heretical by Popes

Seeing that such is the mind of the ancient Church, we should naturally look to find half-communion, like Mariolatry and the invocation of angels, condemned as a heresy when it first crops up. And so we do, by the highest authority, moreover, which Roman Catholics acknowledge.

Pope Leo the Great declares that abstinence from the chalice is a Manichean heresy, and says: "They receive Christ's Body with unworthy mouth, and entirely refuse to quaff the blood of our redemption; therefore, we give notice to you, holy (brethren), that men of this sort, whose sacrilegious deceit has been detected, are to be expelled by the priestly authority from the fellowship of the Saints." (Hom. 81.)

Pope Gelasius I., in a letter to the bishops Majoricus and John, embodied in the Roman canon law (Corp. Jur. Can. "Decret." 3: 2, 12,) says: "We have ascertained that certain persons, having received a portion of the Sacred Body alone, abstain from partaking of the chalice of the sacred Blood. Let such persons, without any doubt (since they are stated to feel themselves bound by some superstitious reason) **either receive the Sacrament in its entirety, or be repelled from the entire Sacrament, because the division of one and the same mystery cannot take place without sacrilege.**"

The Pope is clearly speaking about laymen here, for he not only does not name priests, but the clause about repelling must refer to the duty of the celebrant in respect of such disobedient communicants, as he clearly could not repel himself; and we should find, if priests were intended, some threat of suspension or deposition instead. Accordingly in the older editions of the Canons (as those collected by Ivo of Charters and Micrologus,) the heading ran: "No one is permitted to receive the Communion of the Body alone without partaking of the Blood," but it has been altered in the later editions into, "The **priest** ought not to receive the Body of Christ without the Blood." Even Cardinal Baronius rejects this gloss as foolish (*frigidam*.) ("Ann. Eccl." A. D. 496.)

Thus it is clear that what so shocked Gelasius was exactly what is seen in every Roman church now, the priest alone receiving the chalice, and the laity abstaining from it. The case was not as if the priest had attempted to **consecrate** in one kind only.

The Council of Clermont, presided over in 1095 by Pope Urban II. in person, decreed in its twenty-eighth canon, "No one shall communicate at the altar without he receive the Body and Blood separately and alike, unless by way of necessity, and for caution."

Pope Paschal II. wrote thus to Pontius, Abbot of Cluny, in A. D. 1118: "Therefore, according to the same Cyprian, in receiving the Lord's Body and Blood, let the Lord's tradition be observed; nor let any departure be made, through a human and novel institution, from what Christ the Master ordained and did. For we know that the Bread was given separately, and the Wine given separately, by the Lord Himself; **which custom we therefore teach and command to be observed in the Holy Church**, save in the case of infants, and of very infirm people, who cannot swallow bread." (Ep. 535, t. 163, p. 442, ed. Migne.)

Here, then, are four popes, and on the third occasion with a council of 218 bishops and abbots, deciding one way; and, on the other hand, the first decree the other way was at Constance after the Council had just deposed one Pope as a heretic and schismatic, but had not yet elected any other in his stead. John XXIII. was deposed on May 29, 1415, the canon enjoining half-communication was passed on June 15, 1415, and the new Pope was not elected till November 11, 1417. So that the evidence against the lawfulness of the change is overwhelming, even on Roman grounds.

Rome's Defence of her Sacrilege

The Council of Trent denied that there is any divine precept obliging any but the celebrant to communicate in both kinds, and she defends half-communication on these grounds:

1. Christ said not only, "Whoso eateth My flesh and drinketh My blood hath eternal life", but also, "The bread that I will give is My flesh, which I will give for the life of the world" (John 6:53 and 51). He not only said, "He that eateth My flesh and drinketh My blood abideth in Me and I in him," but also, "He that eateth of this bread shall live forever" (John 6:56, 58).

2. The practice of half-communication is defended on the ground of its having been practised by the early Church in times of persecution or of sending to the sick; also by the plea that the apostles were all priests and therefore were all entitled to commune in both kinds.

3. Christ received entire under each kind, so that those who receive only one kind are "not defrauded of any grace necessary to salvation". This doctrine (which they call "concomitance") Rome basis chiefly on 1 Cor. 11:27: "Whosoever shall eat this bread or drink this cup of the Lord unworthily". (Rev. Ver.) (The Common Version reads, "And drink this cup". In favor of this reading are the Alexandrian Codex, the oldest printed Vulgates, the Mazarin Bible, the first printed Bible, etc).

4. The Church has the right to change any details in the administration of the sacraments.

5. This change was made under pretence of greater reverence for the sacrament by guarding against accident to the cup by which a drop of the precious blood might be spilled and desecrated.

In reply it has been well said,

(1) The sixth chapter of John refers to events in our Lord's life at least a year before the institution of the Lord's supper and cannot be pressed into a defining of rules in reference to its observance. But if it is to be so applied, verses 53 and 54 would certainly teach the necessity of communing in both kinds, if eternal life can come only through this ordinance. "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves".

Rome's argument given above (1) is drawn from the fact that certain verses speak of bread only. It is also argued from such texts as Acts 2:46 and 20:7, communion is spoken of as "the breaking of bread", implying that there was communion in one kind only. The passover is often spoken of in scripture as "the feast of unleavened bread" (Matt. 26:17, Mark 14:

12, etc.). This does not prove that such bread was the only article used in the passover. There were also the flesh of the paschal lamb, bitter herbs and wine. Twice persons are spoken of as being "baptized in the name of Jesus Christ" (Acts 8:16 and 19:5). Does this disprove that Jesus commanded His disciples to baptize into the name of the Father, and of the Son, and of the Holy Ghost?

(2) The ancient cases cited by the Council of Trent were, on her own admission, exceptional cases. Would any government enact as law, that her soldiers or sailors should have no more than a biscuit and a pint of water a day, because of certain instances when rations ran short and necessity required such a limitation?

The apostles are never called priests, but all who believe in our Lord Jesus have been made "kings and priests unto God and His Father" (Rev. 1:5, 6).

(3) The dogma of "concomitance", or that Christ is received in full under either kind, is one of Rome's unblushing, arrogant assumptions. Our Lord Jesus appointed both. This must have been because He considered both important as emblems of His broken body and shed blood and illustrative of the full provision made by Him for our necessities. There is a meaning also in their being presented separately, because this is necessarily implied in death, which means separation. To withhold the cup is to deny the cleansing fountain of Christ's blood, which the cup symbolizes.

(4) The Church has no right to change ordinances instituted by Christ at her will. God said on the mount of transfiguration, "This is My Beloved Son in Whom I am well pleased; **hear ye Him.**" Paul wrote in reference to the Lord's Supper, "I have received of the Lord that which I also delivered unto you". And one thing which he received and delivered was, "Drink ye all of it".

(5) Rome's pretence of venerating the ordinance by guarding against spilling the cup is **mere** pretence. What about the danger of the wind blowing away a crumb of the bread or its falling to the ground and being trodden underfoot? The danger of one is as great as the other.

As to the right of Popes or Councils to alter Christ's laws, hear the testimony of some "fathers":

"A custom, beginning from some ignorance or simplicity, hardens into use by continuance, and so is defended against the truth. But our Lord Jesus Christ called Himself the **Truth**, and not the **custom**. Since Christ is forever, and before all, so, too, truth is an everlasting and ancient thing. Let those beware, therefore, to whom that is new which in itself is old. It is not so much novelty as truth which refutes heresies. Whatever savours of opposition to the truth, this is heresy, even if an old custom."—(Tertullian, "De Vel. Virg.," 1.)

"Custom, without truth, is only antiquity of error," (St. Cyprian, Ep. 74.)

That Christ alone has a right to be heard, the Father Himself attests from heaven, saying, 'This is My beloved Son, in Whom I am well pleased. **Hear Him**' (St. Matt. 17:5); therefore, if Christ alone is to be listened to, we ought not to heed what any one before our time may have thought fit to be

done, but what Christ, Who is before all, first actually did. For we ought not to follow man's custom, but God's truth, seeing that God speaks and says by the prophet Isaiah, 'In vain do they worship Me, teaching for doctrines, the commandments of men' (Isa. 29; 13; St. Matt. 15:9.) And the Lord repeats this same thing again in the Gospels saying, 'Ye reject the commandments of God, that ye may keep your own tradition' (St. Mark 7:9.) But in another place He lays down a rule, and says, 'Whosoever, therefore, shall break one of the least of these commandments, and teach men so, he shall be called the least in the kingdom of heaven' (St. Matt. 1:5-19.) So then, if it be not lawful to break even the least of the Lord's commandments, how much more is it impious to violate, and to change by human traditions into something different from the divine institution, such great and weighty things, and so closely pertaining to the very sacrament of the Lord's Passion and our redemption! For, if Jesus Christ our Lord and God is Himself the High Priest of God the Father, and first offered Himself in Sacrifice to the Father, and bade this be done in commemoration of Him, surely that priest acts in Christ's stead who imitates what Christ did. But the whole discipline of religion and truth is overthrown unless there be faithful observance of that which is spiritually enjoined." (St. Cyprian, Ep. 63.)

"Let no man prefer custom to reason and truth, for reason and truth shut out the plea of custom."—(St. Augustine, "De Bapt. cont. Donat.":11.) "The Lord in the Gospel said, I am the Truth; He did not say, I am the custom. Therefore when the truth is made plain, custom must give way to truth."—(Idem. 6:71.)

Is it not clearly manifest that Rome has a deep laid and far reaching purpose when she invented the dogmas of Transubstantiation and of Communion in One Kind? These were but part of a well connected scheme to exalt the Roman hierarchy, from the Pope down through all the varying orders of the Roman clergy, so as to give them increased domination over the conscience and mind of the people. As we shall see in a later chapter, Transubstantiation, the Mass and Purgatory are inseparable parts of the Roman system. In order that Rome might exercise her despotism over the minds of her subjects, she invented the doctrine of purgatory, one essential feature of which is that pope and priests have power to relieve from its sufferings through their offerings and intercessions. Then in order to make it appear that they have an oblation which they can offer as the means of delivering from these sufferings, they invent a dogma according to which they are endued with power to transform the elements of the Lord's Supper into the actual body and blood of Jesus in order that they may have an oblation or sacrifice to offer in the mass. Closely allied to this is Rome's practice of withholding the cup from the laity. This helped to build up the distinction which has been created by false teachings through centuries between the priests and ordinary believers. The cup is given only to the priests as though they were a superior order of beings, worthy of the veneration of those who constitute the rank and file. It can now be clearly seen why John Huss and his followers contended for the rights of the people to the cup as well as to the open Bible, and why the cup and the Book became the insignia by which the

Reformed Churches in Bohemia were distinguished from the Roman Catholic Churches. The martyr Huss not only contended for the honors and rights of Jesus Christ as our Anointed Prophet, Priest and King, but he also contended for the rights of the people to the blood-bought privileges which our Lord offers to all in His Gospel.

A Grave Inconsistency

There are many who grow zealous in their advocacy of the right of the laity to the cup, who nevertheless deprive themselves of the use of both the bread and the cup by their neglect to observe the communion of the Lord's Supper. Either they have no genuine love for the Lord Who gave His blood for their redemption, or they do not realize the importance of obeying His commandments. Perhaps they reason that the reception of a little bread and a little wine can bring no blessing with it. Nor can it of itself. It is clearly held by the reformed churches that the sacraments cannot, either by their own virtue or the virtue of those who administer, but by the blessing of Him Who appointed them, become a means of blessing to those who by faith receive them. It should be enough for every follower of the Lord Jesus that He said emphatically the night before His death, "This do in remembrance of Me." It is inconsistent to cry against the Church of Rome for withholding the cup from the laity if we in our turn will deny ourselves the use of both the cup and the bread. We should seek that preparation of heart and mind which is necessary to a true and proper observance of the Lord's Supper, then we should let nothing prevent our obeying our Lord's dying command, "This do in remembrance of Me."

QUESTIONS FOR CLASS CONSIDERATION

What is Rome's teaching and practice in reference to Communion in one kind?

What did God say through Moses on adding to or taking from His ordinances?

With what warning does the Bible close?

How did Rome add to the sacraments? How does she take from?

Has communion in one kind been the universal practice of the Church?

What do many of the fathers say about this dogma and practice?

What did Pope Leo the Great say? What did Pope Gelasius say? Pope Paschal II?

What did the Council of Clermont declare?

On what Scriptures does Rome pretend to base her practice?

Does John 6 refer to the Lord's Supper? On the supposition that it does, what verses teach the necessity of partaking of the cup as well as of the bread?

On what texts does Rome chiefly rely?

How do you answer the objection that in certain texts in Acts the supper is spoken of as the breaking of bread only?

Is Christ received as well under one kind as under both?

Have men the right to change God's ordinances?

Should any neglect the observance of the Lord's Supper?

LESSON XIV.

TRANSUBSTANTIATION NOT PROVED BY THE BIBLE**Fifth Article of the Creed of Pope Pius IV.**

"I profess likewise, that in the Mass there is offered to God a true proper and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament." (Extracted from the "Ordo Administrandi Sacramenti," p. 67. London, 1840).

This article relates to three subjects:—The Sacrifice of the Mass, Transubstantiation, and Communion in one Kind. We shall now direct attention to the dogma of transubstantiation, as on it is founded the sacrifice of the mass.

Transubstantiation as taught by Rome. The word "transubstantiation" means a change of substance. The Church of Rome teaches that the substance of bread and wine are changed into the literal body and the blood of Christ. The Council of Trent says:

Canon I. "If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly and substantially contained in the sacrament of the most holy Eucharist; and shall say that He is only in it as in a sign, or in a figure, or virtually, let him be accursed."

Thus the Church of Rome curses the man who denies that the body and blood, together with the soul and divinity of Christ, are truly, really and substantially contained in the sacrament of the Eucharist. But she goes even further. The same Council teaches:

Canon 2. "If any one shall say, that the substance of the bread and wine remains in the sacrament of the most holy Eucharist, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood, the outward forms of the bread and wine still remaining, which conversion the Catholic Church most aptly calls transubstantiation,—let him be accursed."

Lest it might be held that the elements of the bread and wine remain in their natural substance with the body and blood of Christ, she hurls a curse at him who denies the wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood! But she goes even further. The same Council says:—

Canon 3. "If any one shall deny that in the venerated sacrament of

the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated,—let him be accursed.”

Thus, if the consecrated bread be severed into a thousand parts, or into a million crumbs, each part or crumb is entire Christ! If the wine be divided into numberless drops, each drop is entire Christ—body, soul and divinity! The Church of Rome goes further still. The Council of Trent says:—

Canon 4. “If any one shall say that, after consecration, the body and blood of our Lord Jesus Christ is only in the wonderful sacrament of the Eucharist in use whilst it is taken, and not either before or after, and that true body of the Lord does not remain in the host or particles which have been consecrated, and which are reserved, or remain after the communion,—let him be accursed.”

This is explicit enough. The body and blood of our Lord is not only in the “wonderful sacrament” when taken, but the true body of our Lord remains in the host or particles, which have been consecrated and are reserved or remain after communion. The Council of Trent teaches that:—

“Not only the true body of Christ, and whatever appertains to the true mode of existence of a body, as the bones and nerves, but also that entire Christ is contained in this sacrament.” On the Sacrament of the Eucharist, page 241. Venice, 1582.

The Host Worshipped with Latria. In accordance with this dogma, the Church of Rome teaches that the host is to be worshipped with the open worship of latria—Divine honor—according to her own exposition; and she does worship it in the Mass:—

Canon 6. “If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of latria, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in the procession according to the praiseworthy and universal rites and customs of the Holy Church, and that He is not to be adored, and that His adorers are idolaters,—let him be accursed.”

Is the host, we ask, the Christ, the Lord of Glory,—the God-man? Or is it not? This is the question. We answer, It is not; and believing that it is mere flour and water, we refuse to adore it. The Church of Rome answers that it is, and makes it the great object of her worship in the Mass.

Romish Arguments Adduced in Favor of this Monstrous Dogma

Certain passages of Scripture are quoted by Romanists on this subject, to which we shall direct attention. We would, however, premise, that some of the most eminent Roman Catholics admit that Scripture does not prove this doctrine. They suppose that it rests on the authority of the Church.

Admissions of Romanists. Scotus, professor of Divinity of Oxford, called the “Subtle Doctor,” says distinctly that before the Council of Lateran, transubstantiation was not an article of faith. He also maintains that there was no place of Scripture express enough to prove that dogma without Church authority.—Bell. lib. 3, De Euch., cap. 23, sect. 12, p. 33, tom. 3.

Sauresius, the Jesuit, says: "From the doctrine of faith it is collected that those schoolmen are to be corrected, who teach that this doctrine, concerning this conversion or transubstantiation, is NOT VERY ANCIENT, amongst whom are Scotus and Gabriel Biel." P. 594, Mogust, 1610.

The Roman Catholic Bishop Tonstal says: "Of the manner and means of the real presence, how it might be either by transubstantiation or other wise, perhaps it had been better to leave any one, who would be curious to his own opinion, as before the Council of Lateran it was left." De Euch. lib. 1. p. 46.

Gabriel Biel, the great commentator, in the 14th century, says: "How the body of Christ is in the sacrament, is not expressed in the canon of the Bible." Lect. 6, fol. 94, Basil, 1515.

Cardinal de Alliaco says: "That manner and meaning which supposeth the substance of bread to remain, IS POSSIBLE; neither is it contrary to reason, nor to the authority of the Scripture: nay, it is more easy and more reasonable to conceive, if it could only accord with the Church." Vol. CCXVI. Paris.

Such is the candid admission of learned Roman Catholics.

Let us inquire into the meaning of passages adduced in favor of transubstantiation.

The sixth chapter of John is quoted:

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise Him up at the last day. For my flesh is meat indeed and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him" (John 6:53-56).

The Romanist argues from this, that the believer feeds upon the literal flesh and blood of Christ in the Eucharist bread and wine.

1. We answer, that this passage has no direct reference to the sacrament of the Lord's Supper. The discourse in the chapter was delivered at least twelve months before the institution of the Lord's Supper. (John 6:4 compared with John 12:1.) But Christ uses the present tense, "Except ye eat." It was their duty to partake of that spiritual food even at the time when He delivered the discourse. Therefore the words cannot refer to the sacrament, which was not then instituted.

2. The passage must be understood either literally or figuratively. It is not received in the absolutely literal sense by Rome herself. She only goes as far as suits her purpose in her literal interpretation.

(1) Jesus said, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." This, if referring to the sacrament and understood literally, would prove that all who do not receive that sacrament must perish! Then infants are lost. Indeed, some in the ancient Church, thinking that Christ alluded to the Eucharist, administered it to infants, believing that without it they could not be saved. Let Rome be consistent and, teaching that the sacrament is absolutely necessary to salvation, give it to infants.

If this passage be understood literally, no layman has life, for he is deprived of the cup. Christ says, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

They answer that they receive the blood in the wafer. Of what use, then, is the cup at all? But granting this for argument's sake, they do not literally drink the blood, for they cannot drink the wafer!

The Bohemians, in the 14th century, thinking that this passage referred to the sacrament, took up arms and compelled the Church of Rome to give them the cup. It is now, however, withdrawn.

(2) Jesus said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (v. 54).

This, if understood literally, would prove that all communicants are saved, which the Church of Rome admits is not the case.

(3) Jesus said, "I am the living bread, which came down from heaven" (v. 51).

If this be understood literally, it would prove that Christ's flesh came down from heaven, which would contradict the truth that He was "born of the Virgin Mary."

(4) If the passage be understood literally, it would prove that there are two ways of salvation—one by the sacrament and the other by faith. "He that eateth of this bread shall live forever" (v. 58). "He that believeth on the Son hath everlasting life" (John 3:36).

3. The declaration must be received figuratively. It refers to the one way of salvation by faith. The 35th verse is a key to the interpretation of the chapter. "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." How are we to feed on Christ? By coming to Him. How are we to drink His blood? By believing on Him.

The Saviour explains His meaning clearly: "What and if ye shall see the Son of man ascend to where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John 6:62, 63):

We quote Augustine's words on this passage, not because his comments contain any particular weight, but because Rome professes to reverence his authority: "If a passage is perceptive and either forbids a crime or wickedness, or enjoins usefulness or charity, it is not figurative. But if it seems to command a crime or wickedness or to forbid usefulness or kindness, it is figurative. 'Unless ye shall eat,' He says, 'the flesh of the Son of man, and drink His blood, ye shall not have life in you.' He appears to enjoin wickedness, or a crime. It is a figure, therefore, teaching us that we partake of the benefits of the Lord's passion, and that we must sweetly and profitably treasure up in our memories, that His flesh was crucified and wounded for us" (The Third Book upon Christian Doctrine, Vol. 3, p. 52. Benedictine Edit., printed at Paris, 1685).

Christ says, "What and if ye shall see the Son of man ascend up where He was before?" As though He had said, "You think that I speak of My flesh, by My body shall ascend into heaven, far beyond the reach of being eaten by man." "The flesh profiteth nothing." Even though you were to

partake of My body, it would not save your souls. "The words that I speak unto you, they are spirit, and they are life;" they have a spiritual signification, and they show that you must feed on Me by faith; for "he that cometh unto Me shall never hunger: and he that believeth on Me shall never thirst."

Jesus constantly used figurative language in order to enforce the truths which He taught: and this discourse proves that a bare profession of truth will not do, but that we must be really partakers of spiritual blessings, and feed thereon, and grow.

Instances of such figurative language are found also in Isaiah 55:1-3; John 37:39; Matt. 16:5-11.

The Words of Institution

The words of institution also are quoted. See Luke 22:14-20.

1. **The Feast is Commemorative**, as was the Passover. The very occasion will explain the words. It was at the paschal feast that Christ instituted the sacrament. The paschal lamb commemorated the passover, or the Lord's having passed over the children of Israel (Exod. 12), and yet the lamb was called "the passover." When Christ said, "This passover" (v. 15), He meant this commemoration of the passover; and He could not mean that it was literally the passover, for that would have been contrary to fact. In like manner He said, "This is My body." At a commemorative feast He institutes another commemorative ordinance, which was to supersede the former and to be observed "in remembrance of Him."

2. **The Apostolic Reception of Christ's Words**. The apostles, it is evident, understood our Lord as do we. They were accustomed to figurative language, in which the Saviour constantly spoke. "This passover" did not mean the literal passover, but the commemoration of it. Likewise the words, "This is My body," did mean the literal body, but the commemoration of it. They did not believe that Christ, whom they saw and with whom they spoke took His own body, in His own hands, and broke it into twelve parts, each part being a whole body, and gave His flesh and blood to them to eat! It was contrary to the law of God to drink blood, and much more human blood. The apostles surely did not suppose that they were thus violating the law. No exclamation escapes their lips. Peter was ever forward in asking an explanation when such was needed, but none was needed now; which plainly proves that they did not receive the Lord's words in the monstrous sense of Rome.

3. **The Feast Commemorative from Christ's Words**. The words, "Do this in remembrance of Me," and the apostolic declaration, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26), plainly proves that the sacrament commemorates the Saviour who is bodily absent. How could it be done in remembrance of Him, if He were present in body, blood, soul and deity? How could it be said that "we show the Lord's death till He come," if He were already come literally upon the altar.

4. **The Words Themselves Refute Transubstantiation**. Christ distinctly calls the wine "the fruit of the vine" (Luke 22:18), and the apostle repeat-

ly calls the sacramental elements "bread" and "the cup" (See 1 Cor. 11: 26, 27).

5. The Apostolic Account Refutes Transubstantiation. Read 1 Cor. 11: 23-26. Christ said, "This cup is the New Testament." Here is a double figure of speech. First, the cup is put for the wine, and secondly, the wine is called the New Testament. We ask, Was the cup literally transubstantiated into the new testament or covenant?

6. The Church of Rome Inconsistent with Herself. To insist upon the literal interpretation is contrary to common use, to the practice of the Church of Rome in other respects, and to common sense. One friend says to another, pointing to the statue of the great Scottish reformer, "This is John Knox." Who would therefore argue that the substance of the stone was changed into the flesh and blood of that great man? In every day life we call the commemoration by the name of the thing commemorated. It is contrary also to the practice of the Church of Rome in other respects. The Scripture calls the consecrated elements bread and the fruit of the vine. She does not receive the literal interpretation in this case, though that interpretation would be accordant with right reason.

Jacob said, "Judah is a lion's whelp" (Gen. 49:9).

Was Judah therefore transubstantiated into the cub of a lion?

"Issachar is a strong ass" (Gen. 49:14).

"Their throat is an open sepulchre" (Rom. 8:13).

Was Issachar therefore literally converted into a donkey?

Is the human throat therefore changed into a yawning tomb?

Jesus said to John on Patmos: "The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches" (Rev. 1:20).

Were the angels of those churches transformed into literal stars and the churches into literal candlesticks?

For other figurative uses of words, see Psalm 119:105; Isa. 40:6; Dan. 7:17; John 10:9; John 15:1; 1 Cor. 10:4.

Many other such instances might be given in which it would be contrary to Rome herself and to common sense to insist upon literal interpretation.

That Rome still lays a chief emphasis upon her dogma of transubstantiation is apparent in all her literature on this subject. From a book entitled "The Catholic Faith," a compendium authorized by Pope Pius X., we learn, "In the Eucharist there is truly the same Jesus Christ Who is in heaven, and Who was born on earth of the most holy Virgin. The conversion of the bread into the body and of the wine into the blood of Jesus Christ takes place in the very act in which the priest pronounces the words of consecration. The consecration is the repetition, by the priest's agency, of the miracle wrought by Jesus Christ at the last supper in changing the bread and wine into His adorable body and blood when He said, 'This is My body, This is My blood.' This miraculous conversion of the bread and wine into the body and blood of Jesus Christ, which takes place daily upon our altars, is called by the Church transubstantiation" (page 74.)

Because of the central place this dogma holds in the Romish system, we shall devote another lesson to its consideration. Against the Romish view

the reformers were unanimous in setting their face. Luther alone did not take up as distinct an attitude of opposition as could have been desired. He was so under bondage to Rome's teachings that while the elements remained unchanged, the body and blood of the Lord Jesus is "in, with and under" the bread and the wine. He used the word "Consubstantiation" to set forth his altered views. Calvin was very decided in his rejection of the Romish view. He held that the prayer of consecration separates the elements from a common to a sacred use and makes them sanctified organs for communicating the grace of God. But they were mere bread and wine before their consecration, and Christ in the Supper is only a fuller measure of that same spiritual presence in the heart which the believer receives by faith in the Lord Jesus Christ and the operation of His Holy Spirit.

The germs of the dogma of transubstantiation probably began to appear in the fifth century, when men were very apt to accept exaggerated opinions of the Christian "mysteries." The Roman Church as a whole first promulgated it in the Lateran Council, in 1215.

QUESTIONS FOR CLASS CONSIDERATION

- What three subjects are involved in Article V. of the Romish Creed?
- On what dogma is the sacrifice of the Mass founded?
- What is the meaning of the word "Transubstantiation"?
- What does Rome teach by her dogma on the subject of Transubstantiation?
- What curse does she pronounce upon those who regard the Lord's Supper as a sign or figure?
- What does she teach in reference to the separate parts or particles of the bread or wine?
- What name does Rome give to the consecrated bread?
- What idolatrous veneration does she give to the bread, or Host?
- What did the Council of Trent declare in Canon 6 on this subject?
- What admissions are made by such Romanists as Scotus, Sauresius, Bishop Tonsta, Biel, etc.?
- On what chapter in John's Gospel do Romanists lay great stress?
- Do our Lord's words in that chapter refer to the Lord's Supper?
- If part of its declaration apply to that Sacrament, how should it all be applied?
- How does John 6:53 affect Rome's teaching of the communion in one kind?
- What is the true interpretation of John 6:35 and surrounding verses?
- What was Augustine's interpretation of that chapter?
- How do the words of institution of the Lord's Supper teach that it was designed to be commemorative?
- How did the apostles evidently understand and receive Christ's words?
- If the wine was changed into blood, what Jewish law was violated in partaking of it?
- How do Christ's own words establish a commemorative idea?
- What does Jesus call the contents of the cup in Luke 22:18?
- Give examples of the frequent use of words in the Bible in a figurative sense?

LESSON XV

TRANSUBSTANTIATION OPPOSED TO SCRIPTURE AND THE SENSES

Fifth Article of the Creed of Pope Pius IV.

(See foregoing statement)

Having answered the arguments which are used in favor of transubstantiation, we shall now attempt to prove that the dogma in question is opposed to the Word of God and to the testimony of the senses.

1. Christ Bodily Absent. The Bible teaching is that Christ is bodily absent from us. The Church of Rome avers that He is literally present on every altar. Christ is ever present with His people in the Spirit, and with them even unto the end of the world, but not in the flesh. Jesus alludes to His departure when He says, "Ye have heard how I said unto you, I go away and come again unto you. If ye love Me, ye would rejoice because I said, I go unto the Father" (John 14:28). "And He shall send Jesus Christ, which before was preached unto you, Whom the heaven must receive until the times of restitution of all things" (Acts 5:29, 21). Every text which proves that Christ ascended into heaven disproves the dogma of transubstantiation. His body, having ascended into heaven, must there remain until the restitution of all things, when He shall come forth in power and great glory.

2. The Law Forbids the Use of the Blood. The doctrine of transubstantiation involves a breach of the law of God. By the law of Moses the people were forbidden to partake of blood (Lev. 17:14). This law was ratified under the gospel dispensation (Acts 15:28, 29). It is impossible to suppose that while the apostles thus ratified the law of God, they believed and taught that they were partakers not merely of the blood of an animal, but of a man!

3. Christ Will Come Bodily at His Second Advent. The doctrine which teaches that Christ is coming upon every altar is opposed to the Scriptural truth that when He comes again it will be in the clouds of heaven and as lightning that cometh out of the east and shineth unto the west.

4. Christ Not Subject to Humiliation. The doctrine of transubstantiation according to which Christ is now humiliated is opposed to the Scripture truth that His humiliation has terminated and that He is now, as the reward of His sufferings, exalted in heaven. The following prayer is found in the Missal for the Laity:—

"May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels, and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who lived and reigned forever and ever. Amen." (The Pocket Missal for the use of the Laity, p. 30. Dublin, 1844.)

The Roman Missal, published in Mechlin, 1840, contains the following rubric:—"If the priest vomit the Eucharist, if the species appear entire,

let them be reverently swallowed, unless sickness arise; for then let the consecrated species be cautiously separated and laid up in some sacred place until they are corrupted, and afterwards let them be cast into the sacrarium. But if the species do not appear, let the vomit be burned and the ashes cast into the sacrarium."

Thus according to Roman doctrine the body of our Lord cleaves to the bowels of the communicant. It may wallow in the vomit of the priest—debasing dogma! If this be true, Christ is still humiliated, yea, the blessed Jesus, with reverence we speak, is subject to the lowest degradation. But this is not the doctrine of the Bible. He now wears the crown; He is now at the right hand of the Father; He is exalted with great triumph in the skies; His humiliation, His life of ignominy, woe and suffering has ended (Phil. 2:8, 9; Heb. 2:9; Acts 2:33, 36).

5. Christ's Body Not Corruptible. Transubstantiation, according to which Christ's body is subject to corruption, contradicts the Word of God. The preceding quotation from the Roman Missal contains the following passage: "Let them, the consecrated elements, be cast in the sacrarium, **UNTIL THEY ARE CORRUPTED.**" In Psalm 16:10 it is written, "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." This declaration is applied by the Apostle Peter to the body of Christ (see Acts 2:25-27). Thus the Bible and the Missal are at direct variance.

6. The Host the Work of Hands. The Host is made of flour and water, and baked upon fire. The Church teaches that when the priest pronounces the words, "Hoc est corpus meum," it is converted into the body of Christ. Transubstantiation is opposed to the word of God which testifies that the work of men's hands is not God. When the Psalmist would refute the heathen doctrine in reference to the Godhead, he says, "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not, eyes but they see not. They have ears but they hear not; neither is there any breath in their mouths. They that make them are like unto them; so is everyone that trusteth in them" (Psalm 135:15-18).

The Uncertainty of Consecration

The Church of Rome, we have seen, teaches that intention on the part of the priest is necessary in the administration of the sacraments. If the priest want the intention of doing what he professes to do, consecration is invalid, and the people worship the works of their own hands. Intention, and other defects which may occur, are referred to in the Roman Missal, as follows:

1. "Of Defects Occurring in the Celebration of the Mass. The priest about to celebrate Mass must take the utmost care that there be no defect in any of the things that are requisite for the making the sacrament of the Eucharist. Now a defect may occur on the part of the matter to be consecrated; on that of the form to be applied; and that of the minister celebrating. If there is a defect in any of these: namely, the due matter, the form with intention, and the sacerdotal order of the celebrant, it nullifies the sacrament.

"2. Of Defects in the Matter. There is a defect in the matter, if any of those things be wanting which are requisite to the same. For it is requisite that the bread be wheaten, and the wine of the pure grape; and that this matter be, in order to be consecrated, before the priest (i. e., in his eye) in the act of consecrating.

"3. Of Defects in the Bread. If the bread be not wheaten; or if wheaten, yet if it be mixed with any other sort of grain in such quantity that it no longer remain wheaten bread; or if it be in any other respect corrupted—there is no sacrament. If it be made with rose water, or any other distilled water, it is doubtful whether there is a sacrament.

"If it (the bread) has begun to corrupt, but is not corrupt; also if it be not unleavened, according to the custom of the Latin Church, the sacrament is made, but the celebrant sins grievously.

"If the host after consecration disappear, either by any accident, as by the wind, or a miracle, or being taken and carried off by any animal: and if it cannot be recovered, then shall he consecrate another, beginning at the words, 'Who the day before He suffered,' having first made the oblation of it.

"4. Of Defects in the Wine. If the wine has become quite sour, or quite putrified, or has been pressed from sour grapes or unripe grapes, or have so much water mixed with it that the wine is corrupted, the sacrament is null.

5. "Of Defects in the Form. Defects may occur in the form, if any of these things be wanting, which are required to the entireness of the words in the consecration. Now the words of consecration, which are the form of this sacrament, are these: 'For this is My body;' and, 'For this is the chalice of My body of the new and eternal testament;' 'the mystery of faith which shall be shed for you and for many, for the remission of sins.' Now, if any one should diminish or change anything of the form of consecration of the body and the blood, and by such change, the words should not signify the same thing; he would not make the sacrament. But if he should add anything which did not change the signification; he would make the sacrament, it is true; but he would sin most grievously.

6. "Of Defects in the Minister. Defects may occur on the part of the minister, in respect of these things that are required in the same. Now these are: first of all, intention, and next, disposition of soul, disposition of body, disposition of vestments, and disposition of the ministration itself, in respect to the things (i. e., the defect) that can occur in the same.

7. "Of Defect of Intention. If any one does not intend to make the sacrament but to do something delusively: Item, if any wafers remain forgotten on the altar, or any part of the wine, or any wafer escapes his notice, when he intends to consecrate only those which he sees: Item, if one have before him eleven wafers, and intends to consecrate only ten, not determining what ten he intends; in these cases he does not consecrate, inasmuch as intention is essential. It is otherwise, if he think that there are ten, but yet he means to consecrate all that he has before him, for then all will be consecrated; and therefore every priest ought always to have such intention—

namely, that of consecrating all that he has placed before him for consecration.

8. "Of Defects of Disposition of Soul. If any one celebrate, who is suspended, excommunicated, degraded, irregular, or otherwise canonically hindered, true he makes the sacrament, but he sins most grievously, as well in regard to the communion, which he takes unworthily, as because he executes the office of orders, which was interdicted him. If any one having opportunity of a confessor celebrates in mortal sin, he sins grievously. If any one in a case of necessity, not having a confessor within reach, celebrate without contrition in mortal sin, he sins grievously. It is otherwise if he be contrite; he ought, however, to confess as soon as possible.

9. "Of Defects in Disposition and Body. If any one has broken his fast since midnight, even though by taking water only, or any other drink, or food, even by way of medicine, and in however small quantity, he cannot communicate, or celebrate.

10. "Of the Defects in the Ministration Itself. Defects also may occur in the ministration itself, if any of the things be wanting that are requisite to the same; as for instance, if the celebration be made in a place not sacred, or not appointed by the bishop, or on an altar not consecrated, or not covered with three altar-cloths; if there be not present waxen lights; if it be not the due time of massing, which is commonly from dawn to mid-day; if the celebrant has not said at the least matins and lauds; if he omit any of the sacerdotal vestments; if the sacerdotal vestments and altar-cloths be not blessed by a bishop, or other having this power (granted him); if there be not present a clerk serving in the mass, or one serving who ought not to serve, as a woman; if there be not a suitable chalice with paten (a chalice) whose bowl ought to be of gold or silver, not of brass, or of glass; if the corporal be not clean, which ought to be of linen, not of silk, adorned in the center, and must be blessed by a bishop, or other having this power, as has been aforesaid; if he celebrate with head covered, without dispensation; if he have not the Missal before him, even though he should know by rote the mass which he intends to celebrate.

"If before consecration a fly, or a spider, or anything, have fallen into the chalice, he shall throw the wine into a comely place, put other wine into the chalice, mix a little water therewith, offer it, and proceed with the mass; if after consecration a fly have fallen in, or anything of that sort, and a nausea be occasioned to the priest, he shall draw it out, and wash it with wine, and when the mass is finished, burn it, and the ashes and lotion shall be thrown into the sacarium. But if he have not a nausea, nor fear of any danger, he shall drink them (ashes and lotion) with the blood.

11. "If through negligence any of the blood of Christ have fallen on the ground, or on the boards, let it be licked up with the tongue, and let the spot be sufficiently scraped and the scrapings burned and the ashes laid up in the sacarium. But if it have fallen on the altar stone, let the priest suck up the drop; and let the place be well washed, and the ablution thrown into the sacarium; if on the altar-cloth, and the drop has penetrated to the second, and also to the third cloth, let the cloths in the places where

the drop has fallen be washed over the chalice, and the suds thrown into the sacarium; but if on the corporal only, or on the priest's vestments, it ought to be washed out in like manner, and the ablution thrown into the sacarium; also if on the foot cloth, or on the carpet.

12. "If the priest vomit the Eucharist, if the species appear entire, let them be reverently swallowed, unless a sickness arise; for then let the consecrated species be cautiously separated and laid up in some sacred place, till they are corrupted, and afterwards let them be cast into the sacarium. But if the species do not appear, let the vomit be burned, and the ashes cast into the sacarium.

13. "Defects also may occur in the ministration itself, if the priest is ignorant of the rites and ceremonies that are to be observed therein; all which rites and ceremonies are copiously laid down in the preceding rubrics." (Roman Missal.)

Thus there are many defects which may occur to invalidate the consecrating act. If consecration do not take place, the people fall down and worship what, according to their own Church, is mere flour and water.

The Proba or Poisoned Host

"So great is the uncertainty which exists in the Church of Rome as to the valid consecration of the Host, that the Pope himself does not venture to receive the wafer until it has been first tested by an officer appointed for the purpose. When His Holiness is a communicant, the following ceremonies as described by the Roman Catholic Calendar are used:

"The Cardinal deacon then places three hosts upon the paten, and the pyx near the chalice. He takes out one of the three hosts, touches it with the other two, and gives it to M. Sagrista; he then takes another of the hosts, and touches it with the paten, and the chalice inside, and outside, and gives it also to the Sagrista, who eats the two hosts. He then takes the cruets, and pours from them some wine and water into the cup held by the Sagrista, who drinks from it. This ceremony is called the proba." (Dublin Roman Catholic Calendar, p. 146.)

The following explanation is given by the Calendar of these ceremonies:

"Meurisius shows that at regal banquets it was customary to have persons who tasted the meats in order to remove the suspicion of poison. By the Romans they were called *praegustatores*, and the chief of them in the emperor's household was named *Procurator Praegustatorum*. Claudius is said to have been poisoned *per Halotum spadonem Praegustatorem* (Suetonius in Claud. cap. 44). This year an inscription has been found at Cervetri beginning thus: *M. Claudis Aug. lib. Praegustator triclinar. proc. a muneribus proc. aquar. proc. castrensis*. As men have sometimes sacrilegiously mixed poison with the bread and wine used at mass, the *Ceremoniale Episcoporum* prescribes that when a bishop sings mass, they should be tasted first by the *Credentarii*, or butlers, and afterward by the sacristan, Lambert, an old writer quoted by Fleury says that a sub-deacon attempted to poison Pope Victor II. at mass. A Dominican friar was falsely accused of having poisoned the emperor Henry VII. at mass. Gonzoles de Castiglio, an Augustinian friar, was

poisoned at the altar, by a widow in 1479. Unhappily, even in our own times, this abominable sacrilege has been attempted." (Dublin, Roman Catholic Calendar, p. 146.)

Now on this fact we observe:—

1. That persons have been poisoned by the host. They were taught to believe, on pain of damnation, that the Host was God. Implicitly acknowledging this dogma, they received the wafer and were poisoned.

2. Whenever a bishop sings mass, the *Ceremoniale Episcoporum* prescribes that the *proba* shall be used; which shows still further the great uncertainty of Rome on this point.

3. The Church of Rome has more regard for the bodies of the popes and bishops than for the bodies or souls of the people. When life is endangered by the admixture of poison with the bread and wine, a precaution is adopted for the preservation of His Holiness and the bishops, but there is no safeguard against the peril of idolatry; the people may worship the unconsecrated wafer and there is no help!

4. Rome, with all her great pretensions to infallibility and certainty can not assure her members that the host, which they worship as God, is not a poisoned cake.

5. One of the leading objects, if not the great object of religion, is the worship of God; but that object is so perverted by the Church of Rome that the Host, which she adores as God in her most solemn service, the Mass, may according to her own admission be a poisoned wafer.

6. She is guilty of wilful sin in this matter. She is aware of the defects which may occur by want of intention on the part of the priest, and of the due performance of numerous ceremonials; yet she requires her people, in every case, to worship it as God. The priest elevates the Host, and they fall down and adore it as "God over all"!

An infallible Church, even according to her own principles, can not assure her members that the object of her worship is not poisoned cake!

This ordinance was instituted in remembrance of Christ, and that therein we "do show the Lord's death till He come" (1 Cor. 11:26.) If the Host be Christ Himself, it is not a remembrance of the thing signified, but it is the very thing itself.

The apostle says, "Wherefore, henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. 5:16.) (Blakeney.)

The Senses and Transubstantiation

It subverts the evidence upon which all human belief and Christianity itself rest. All our knowledge is ultimately derived through the senses, which are five—sight, hearing, smelling, tasting and feeling. Were it not for the senses the Apostles, and we ourselves, could know nothing of Christ. They saw and heard Him. They appeal to the senses as the highest evidence (See 1 John 1:3). In Acts 1:3, the senses are referred to as infallible evidence, "To whom also He showed himself alive after His passion by many infallible proofs, being seen of them forty days".

Rome claims that a mighty miracle takes place every time the bread and the wine are consecrated by the priest. But this miracle is directly opposite in character to the miracles which our Lord wrought while on earth. When He performed a miracle the result was always such as men could take direct cognizance of through their senses. They saw and tasted the wine which He made out of water. They saw and ate the bread which He multiplied from the few loaves and fishes. They saw lame men leap and walk. They saw the eyes of the blind were opened. They saw the dead rising to a new life and walking about, visible to the eyes of all. But Rome demands that her members shall believe that a miracle has taken place, even though the senses testify that the bread is still bread and the wine is still wine. In order to answer this objection, Rome teaches that the **substance** of the bread and wine are converted into the body and blood of Jesus, but the **accidents**, such as the qualities which may be recognized by the taste, touch or sight, remain the same as before. This is one of Rome's ingenious inventions by which she deceives and dupes the millions. One of the essential characteristics of genuine Bible miracles is that the transformation that has been wrought must appeal to the senses, thus becoming the credentials as to the divine approval of the messenger through whom the miracle was wrought. But far more real and gracious are the spiritual transformations wrought in the souls of those who by a living faith receive Him Whose death is shown forth in the ordinance of His own appointment.

QUESTIONS FOR CLASS CONSIDERATION

- According to Scripture, is our Lord now bodily absent or present?
 What did the Jewish law teach with reference to the use of blood?
 Will our Lord come bodily at his second appearance?
 Was the body of Jesus permitted to see corruption or humiliation?
 If Transubstantiation be true, is His body subjected to both corruption and humiliation?
 What does Rome teach emphatically about the necessity of right intention?
 According to the Roman Missal, what are some of the defects that may occur in the celebration of Mass?
 What defects may occur in the bread? In the wine?
 What defects may occur in the forms? In the minister? What defects may occur as to intention, or disposition of soul?
 What defects may occur through indisposition of the body?
 What defects may occur in the ministrations of the sacraments?
 Why does the Pope of Rome require the bread and wine to be tested before he will partake of it?
 What examples of poisoning through use of the host are cited?
 What does this necessarily teach concerning the change of the substance of the wafer?
 If such a change truly occurs, would there be any such danger of poisoning?
 What testimony of the senses does transubstantiation contradict?

LESSON XVI

THE MASS

"I profess likewise, that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there are really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ." (Article V. Creed of Pope Pius IV.)

A common saying among Romanists is, "**It is the Mass that matters**". The entire Roman system of belief and practice would fall to the ground if the faith of her subjects in reference to the validity of the Mass were overthrown. The doctrine of the Mass is founded, as we have seen upon the doctrine of Transubstantiation. If that has been disproven, then Rome's assertions concerning the Mass are also groundless. There would of necessity go with it all her teachings in reference to Purgatory, for the supposed power of the priest to deliver from that place of disciplinary punishment rests upon the supposition that the priest has a true sacrifice to offer for the souls of the dead, and this sacrifice he offers when he says "Mass".

Here is the declaration of the Council of Trent in reference to the sacrificial character of the Lord's Supper:

"And since in this divine sacrifice, which is performed in the Mass the same Christ is contained, and is bloodlessly immolated, who once offered Himself bodily upon the cross; the holy council teaches that this sacrifice is truly propitiatory, and that by its means, if we approach God, contrite and penitent, with a true heart, and a right faith, and with fear and reverence, we may obtain mercy, and obtain grace in seasonable succor. For the Lord, appeased by the oblation of this sacrifice, granting grace and the gift of repentance, remits even great crimes and sins. There is one and the same victim, and the same person, who now offers by the ministry of the priests, who then offered Himself upon the cross; the mode of offering only being different. And the fruits of that bloody offering are truly most abundantly received through this offering, so far is it from derogating in any way from the former. Wherefore it is properly offered according to the apostolic tradition, not only for the sins, pains, satisfactions, and other wants of the faithful who are alive, but also for the dead in Christ who are not yet fully purged." (Canons of Trent, Sess. 22.)

This canon teaches, (1) That the same Christ is contained in the Mass who was offered on the cross; (2) that the Mass is an unbloody offering; (3) truly propitiatory; (4) and offered for the dead who are not yet fully purged as well as for the living.

That this is still the corner stone of Romish teaching is apparent from the following quotation from "The Catholic Faith," a compendium authorized by the late Pope Pius X: "The Eucharist, besides being a sacrament, is

also a permanent sacrifice of the new law, and was left by Jesus Christ to His Church to be offered to God by the hands of His priests. A sacrifice generally consists in offering something sensible to God, and in destroying it in such a way as to acknowledge His supreme dominion over us and all things. This sacrifice under the new law is called Holy Mass, which is the sacrifice of the body and blood of Jesus Christ, offered on our altars under the species of bread and wine in memory of the sacrifice of the cross. The sacrifice of the Mass is substantially that of the Cross, in as far as the same Jesus Christ who offered Himself on the Cross, is He who offers Himself by the hands of the priests, His ministers, on our altars; but as to the manner of its offer, the sacrifice of the Mass differs from the sacrifice of the Cross, only retaining the most intimate and essential connection with the latter. The difference and connection between them is this: That on the cross Jesus Christ offered Himself by shedding His blood and by meriting for us, while on the altar He sacrifices Himself without shedding His blood, and applies to us the fruits of His passion and death."

It may be asked how this name came to be applied to the Sacrament of the Lord's Supper. J. Pohle, in the Catholic Encyclopedia, (1914) says, "The word Mass first established itself as the general designation of the Eucharist sacrifice in the West after the time of Pope Gregory the Great, (died 604), the early Church having used the expression 'the breaking of bread' for 'liturgy' (Acts 13:2 'ministered'). The Greek Church has employed the latter name for almost sixteen centuries. Etymologically the word 'missa' is neither from the Hebrew 'Miscah', nor from the Greek 'Mysis', but is simply derived from 'Missio'. The reference is not to a divine 'mission' but simply to a 'dismissal' as is still echoed in the phrase *Ite missa est*. *Missi est* is said when the people are released from attendance. Popular speech gradually applied the ritual of dismissal to the entire Eucharistic sacrifice." That is, from the mere circumstance of the priest dismissing the congregation with these words, the term 'Mass', which is a corruption of 'Missa', came to be applied through the ordinance which we know as the Lord's Supper, but which Rome has so sadly perverted.

In support of her doctrine that the Lord's Supper is to be considered as a sacrifice, not a memorial, every time it is celebrated, Rome cites first the words used by our Lord at the institution of this sacrament. From "The Grounds of Catholic Doctrine" we quote the following question and answer:

"Q. What Scripture do you bring for this?

"A. The words of consecration as they are related by St. Luke 22:19, 20. 'This is My body which is given for you.' 'This is the chalice, the new Testament in My blood which shall be shed for you.' If the cup be shed for us, that is, for our sins, it must needs be a propitiatory, at least by applying to us the fruits of the bloody sacrifice of the cross."

To this we reply, first, that this passage is mistranslated in the Douai Version. Christ did not say, "Shall be shed," but "is shed" for you. Romanists expositors find themselves in a dilemma in reference to these different translations. If the future tense is correct, then there was no sacrifice at the time when our Lord instituted the Supper, but was yet to be

offered. Mr. Browne, a Roman Catholic priest, in a discussion on this subject adopted the present tense as the proper translation, "is shed", in order to show that at the last Supper there was a victim and a sacrifice. But the Vulgate, or Latin Version, the only version which Rome has authorized, uses the future tense.

Another text that is often quoted of the Mass is found in Malachi 1:11; "From the rising of the sun even unto the going down of the same, shall My name be great among the Gentiles; and in every place incense shall be offered unto My name and a pure offering."

The clear meaning of this prediction is that such spiritual sacrifices as prayer, praise, obedience, a broken and contrite heart would be offered to God in the days of the Gospel dispensation. There are numerous examples in Scripture of such uses of the terms oblation or sacrifice, incense, etc. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou would not despise" (Psalm 51:17). "Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice" (Psalm 141:2). Thus even in Old Testament times, when literal sacrifices were still being offered, these terms were often used to denote the spiritual exercises of the soul. Paul uses this figure in the same sense when he says in Romans 12:1, "Present your bodies a living sacrifice". In Hebrews 13:15, we are exhorted, "Let us offer up the sacrifice of praise to God continually, that is, the fruit of our lips"; which make confession to His name. We are also exhorted "To do good and to communicate forget not; for with such sacrifices God is well pleased."

The Church Fathers so understood and used the figure of sacrifice. Chrysostom says: "Through Him we offer a sacrifice to God. What sacrifice does he mean? He himself has explained saying, The fruit of the lips, which confess His name, that is, prayers, hymns, thanksgiving. These are the fruit of the lips. They offered sheep and calves and gave to the priests, but we offer none of these things, but thanksgiving and the imitation of Christ in all things as far as possible".

Romanists also refer to Genesis 14:18 and Melchizedek, King of Salem, brought forth bread and wine, and he was the priest of the Most High God. The words translated, "And he was the priest of the Most High God," they render, "For he was the priest", etc. This translation is substituted in order to show that he brought forth bread and wine in his official capacity. This is plainly a mistranslation. The priest did not bring forth bread and wine as a sacrificial act, but to refresh Abraham and his men. The apostle, in his epistle to the Hebrews, describing the character and conduct of Melchizedek, says nothing about sacrifice.

- The Mass Contrary to Scripture

1. Negative Scriptural Arguments Against the Mass. The very absence of Scripture testimony for the Mass is evidence against it. The priests of the Church of Rome lay claim to a high office and great powers; but the higher their profession, the clearer should be their credentials.

If they are appointed to offer propitiatory sacrifices to God, of elements

consecrated by them and converted into the literal body of Christ, we ask them to show their authority. The very want of such authority would be valid ground upon which to reject their claims, had we even no positive arguments against their assumptions.

(1) We appeal to the commission given by Christ to His Apostles; (2) To the directions which are given by the Apostles to the first ministers of the Gospel; and, (3) To the account which is recorded of the assemblies of Christians for worship; and we find no trace of a sacrificial priesthood, or literal sacrifice.

1. The Apostles not Sacrificing Priests

Christ said to His apostles: "Go ye therefore, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

Here there is not one word about sacrifice.

We know that the sacerdotal or sacrificial character is the great characteristic of the Roman priesthood. In the ordination service, they are addressed as follows:

"Receive thou power to offer sacrifice to God, and to celebrate masses, both for the living and for the dead. In the name of the Lord. Amen" (Roman Pontifical, first part).

It cannot for one moment be supposed that Christ recognized any such characteristic in the Apostles, and yet observed silence upon that leading point. He commanded them to preach the Gospel, but not to sacrifice.

Indeed, the office of a sacrificing priesthood can have no existence under the Gospel dispensation. This is evident from the argument of the Apostle in the 7th chapter of his Epistle to the Hebrews. Contrasting the priesthood of the Jews with that of Christ he gives three reasons for the cessation of the former, on the appearance in the flesh of the Son of God, who is the "Apostle and high Priest of our profession" (Heb. 3:1). These reasons apply with equal force against the Romish priesthood.

"They truly were many priests (in succession) because they were not suffered to continue by reason of death; but this man, because he continueth forever hath an unchangeable (or an untransferable) priesthood.....Who needeth not daily, as those high priests, to offer up sacrifice, first, for His own sins, and then for the people's; for this He did once, when He offered up Himself."

"The weakness and unprofitableness" of the Jewish priesthood were apparent from the facts,—

(1) That they were many; (2) Because they needed to offer up sacrifice for their own sins; (3) That they were men of infirmity. So the Romish priests are, (1) Many; (2) Their sacrifices are oft repeated; and (3) they are men of infirmity. But Christ offered one sacrifice and is consecrated forevermore—"holy, harmless, undefiled, separate from sinners, and made higher than the heavens." There is therefore no priest. In a spiritual sense every

believer is a priest. "Ye are a chosen generation, a royal priesthood" (1 Peter 2:9). In the sacrificial sense, under the Christian dispensation, there is none but Christ, the Apostle and high priest of our profession; and it is remarkable that the Greek word "hieros", meaning sacrifice priest, is nowhere applied to ministers of the Gospel. The Romish priesthood have no commission from Christ to sacrifice.

2. Apostles Did Not Commission Others to Offer Literal Sacrifice

The Apostles, in founding the Church, gave many directions to ministers of the Word.

Paul especially in his epistles to Timothy and Titus refers to the duties of the ministry. They are expected to give themselves to "reading, to exhortation, to doctrine" (1 Tim. 4:13); how to conduct themselves in the house of God (1 Tim. 3:15); how to regulate their families (1 Tim. 3); to "preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine" (2 Tim. 4:2). Many particulars are specified; but nowhere do we find even the most distant hint of sacrifice! The great business of the Romish priest is to offer, in the Mass, the body, blood, soul and deity of our Lord, which is accounted a service of most mysterious and awful import. Strange that if this were likewise the business of Timothy, Titus and the primitive ministers of the Gospel, no reference should be made to it in the Epistles written avowedly for the purpose of instructing them at large on all-important truth.

3. Literal Sacrifice not a Part of Primitive Worship

In the Acts of the Apostles we read of churches founded, sinners converted, miracles performed in the name of Jesus; of the assembling of Christians together, when the Word was preached and prayer offered; of controversies with the votaries of error; of ceremonial binding and loosing, as in Acts 15. But nowhere do we find the most distant allusion to the sacrifice of the Mass.

The Mass is the leading characteristic of Roman worship. Surely Romanism is not the system which the Apostles preached, for we nowhere read in their inspired record of such service. Contrast any Romish history of Roman missionaries with "the Acts of the Apostles;" and as in the former you will meet constant reference to the Mass; but in the latter no such reference, you must feel convinced that Papal missionaries and the Apostles did not preach the same system. Reader! Just think of Paul and Barnabas, or Peter and Silas, offering High Mass at Jerusalem or Antioch!

The Romish priests are therefore without authority from Scripture; but we go further and say that the Word of God distinctly disproves the existence of a literal sacrifice.

Positive Scriptural Argument Against the Mass

The Scriptures declare that there is but one sacrifice: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself" (Heb. 7:27.)

Romanists assert that the sacrifice of the Mass was instituted at, and commenced in, the Lord's Supper, and that, whenever that sacrament was observed, Christ was offered a true, proper and propitiatory sacrifice for the living and the dead.

If this were true, Christ must have been offered thousands of times between the institution of the sacrament and the publication of the Epistle to the Hebrews. But the notion is at once dissipated by the following statement of the Apostle:—"This He did once, when He offered up Himself."

The Apostle reiterates this great truth, as if to warn us prophetically against the Romish dogma of the Mass. He says:

"Nor yet that he should offer Himself often, as the high priest entereth into the holy place every year with blood of others; (For then must He often have suffered since the foundation of the world;) but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Heb. 9:25-28.)

Here it is said, that as man once died, so Christ was "once offered." Such language is irreconcilable with the notion of Christ's continued sacrifice in the Mass. (Dr. Blakeney's Manual of Romish Controversy.)

The Rev. George Hamilton points out the differences between the Lord's Supper and the Mass in the following sixteen particulars:

1. "Our Lord Jesus Christ spoke in a language which His disciples understood. But the Priest says Mass in Latin, which the people present do not understand.

2. "Jesus Christ spoke in a loud, distinct voice, so as that the disciples heard Him. But the Priest mutters over in a low, secret whisper, what are called the words of consecration, so that no one present can hear or understand what he says.

3. "Jesus Christ said, 'This chalice is the New Testament in My blood.' But the priest says that He said, 'This is the chalice of My blood of the New and Eternal Testament, mystery of the faith,' which is not true.

4. "Jesus Christ broke the bread, before He pronounced the word 'THIS IS MY BODY' which the Roman Catholics call the words of consecration, and by virtue of which they say, that the bread is transubstantiated into the body of Christ. But the Priest pronounces these words first, and then handles the Host to make the people think he breaks the body of Christ; so that if the pronouncing the words of consecration be what changes the bread into Christ's body, the bread our Lord broke was not so changed, and therefore was a different thing from the Host.

5. "Jesus Christ gave the bread into the hands of the disciples. But the Priest puts the wafer into the mouth of each communicant himself.

6. "Jesus Christ gave His disciples a cup of wine, saying, 'Drink ye all of this.' St. Paul said to the Corinthians, 'Let a man examine himself, and so let him eat of that bread and drink this chalice, ye shall show the Lord's death until He come' (v. 26). So that it is as plain as possible that all present did drink as well as eat. But the Priest alone drinks the wine, the laity only eat the wafer.

7. "Jesus Christ gave the disciples what the Scripture calls bread, and what was in the chalice He called wine, or the fruit of the vine. But the priest in the Mass gives the people what he says is not bread, but the body of Christ, and drinks himself what he says is not wine but the blood of Christ.

8. "Jesus Christ did not speak of any sacrifice being offered to God in this ordinance which He then instituted. But the priest professes to offer in the Mass the Body of Christ as a sacrifice for the sins of the quick and the dead.

10. "Jesus Christ said no prayers for the dead. But the priest prays for those who sleep the sleep of peace. Now this prayer must have been added to the Mass before Purgatory was invented, because if a soul is tormented in the fire of purgatory, it cannot be the sleep of peace; and if it is in heaven it has no need of prayers.

11. "Jesus Christ said nothing of saints or Angels. But the priest mentions both, blessing the incense through Michael the Archangel, praying God to command an angel to carry the consecrated Host to heaven.

12. "Jesus Christ said, 'Do this in remembrance of Me.' But the Priest says, 'solemnizing and communicating in the first place the remembrance of the glorious Mary, ever Virgin.'

13. "Jesus Christ instituted the sacrament as a remembrance of His death and suffering, whereby remission of sin is granted to those who believe on His name. But the Priest says Mass for the purpose of obtaining from God some temporal blessing as the cure of a sick person, or of sick cattle, preservation of the crops from the frost or blight; and thus there are many kinds of Masses; as the Mass of St. Giles, of St. Francis, St. Catherine, and others; there are also loud Masses and low Masses, great Masses and small Masses, day Masses, episcopal Masses; Masses in white, in green, in violet, and all other colors.

14. "Jesus Christ instituted the Sacrament after supper, but the priest says Mass fasting.

15. "Jesus Christ says nothing about the Cross on which He was to die. But the priest in the Mass on Good Friday, which is called the Mass of the pre-sanctified, says to the people, 'Behold the wood of the Cross, come let us worship;' and an anthem sung on that day contains these words, 'We worship Thy cross, O Lord;' and speaking to the Cross they say, 'faithful Cross, the only noble among the trees.'

16. "Jesus Christ did not command the bread to be carried in procession, or say what was to be done with the crumbs. But the priest carries the Host in procession, in all places where the Roman Catholic Religion is established. There is a canon in their Church, to tell what is to be done when a mouse eats or bites the body of Christ; and another to direct what is to be done when it is lost or carried away by the wind; another orders the Priest to swallow a fly, or spider, if it falls into the cup, unless it turns his stomach; and that if the blood freeze in winter, to wrap the chalice in hot cloths. But the most notable one is that which directs that if the priest be sick, and throw the wafer off his stomach, he should, if possible, swallow it again!

"Here are sixteen particulars, in which the celebration of Mass contradicts the institution of the Sacrament by our Lord Himself; and we can here see that the Church of Rome has, without any authority from the Scriptures, altered some things, left out some things, and added some things, so as to make the Mass quite different from the Sacrament of the Lord's Supper, and to prove plainly that no Romanist has ever yet received this Sacrament. He has never commemorated the shedding of Christ's blood for the remission of sins, for he never drank of the sacramental cup. He never commemorated Christ in this ordinance for he is taught to commemorate the Virgin Mary; and he never could understand what the priest said in many of the prayers, because they were in Latin. The service he attends is not founded on the Scriptures, but on the commands of the Church, and let him recollect that Christ has said, 'In vain do they worship Me, teaching for doctrines the commandments of men.' (Matt. 15)."

One morning the writer attended a service in the church of the Madelein, Paris, named after Mary Magdalene. It was the hour of high mass. As I looked upon the endless forms and ceremonies, the bowings and genuflexions, the burning of candles and incense, the mumbling of prayers in a dead language, etc., I could not but feel that if the Mary after whom that building was named were to come to it in person she would be compelled to say once more, as she said in the garden, "They have taken away my Lord, and I know not where they have laid Him."

One Saturday afternoon in the autumn of 1904, a visitor entered the

Roman Cathedral at Westminster, London. Near one end of the magnificent building was a huge block of granite, of some twenty tons in weight, destined to be the high altar, but not yet dedicated to that intended object. As the visitor looked upon this immense block, a priest in cassock and biretta made his way to the stage a few steps behind and then turned to survey the vast space before him, as if in vision he beheld the future crowds who would come to worship in the Cathedral. The visitor quickly made his way towards him, and in a moment or two was at his side. The first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," said the visitor "is, or will be, the high altar at which High Masses will be said." "Yes," he replied. "Would you permit me to ask you one or two questions by way of inquiry?" The priest assented. "I believe it is the teaching of your Church, that after the words of consecration uttered by the priest, the substance of the wafer bread undergoes an absolute change and becomes substantially the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, so that under the outward forms of bread and wine it is Christ Himself who is present on your altars?" "That is so," he replied. "You do really and truly believe that the very same Christ who lived on this earth 1800 years ago and died upon a cross on Calvary, is present in person on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands?" "Yes," the priest answered. "We touch and handle Him, just as I am touching you," he said, placing his hand at the same moment upon the stranger's coat-sleeve. "You mean to say, 'that Christ is present, under the form of the wafer, as truly as my arm is under the sleeve of my coat?'" "Yes," said he. "Well that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you affirm, and the dogma of transubstantiation to be true, the question I was wishing to ask you is this: When you have the Lord Jesus Christ upon your altars, and actually in your hands, then what do you do with Him? Do you profess to put Him to death?" His answer was, "Yes." "You profess to slay Him, to immolate and kill Jesus Christ upon your altars?"

The priest gave the impression, the narrator adds, of being taken off his guard, or rather Rome has no guard at this vital point of her system, or he might have evaded my question. I had taken him on a high tide of feeling. Did not Rome's colossal cathedral in which we stood, with the most magnificent pageants of her cult, stand upon and centre in the dogma of the Mass? Does not the very word by which the wafer is known after consecration, "The Host," from the Latin *hostia*—a victim, signify one who has been immolated? Does not the term Altar denote a Victim offered in sacrifice; and what other victim suffers on Roman altars, according to Rome's dogma, but Christ? But again, does not the Apostle also speak of those who "crucify the Son of God afresh and put Him to an open shame?" What does such language point at? And, says the same Apostle, they do it "to themselves" (Heb. vi. 6.) They speak of "the Adorable Sacrament of our altars." They proclaim aloud to the world (to quote their own words) "our unswerving belief in the central mystery of our religion, the fact that our Lord and Saviour, Jesus Christ, true

God and true Man, ever offers Himself" (i. e., is offered by our priests) "as sacrifice upon the altar of our churches, and unceasingly dwells in our tabernacles." (Archbishop Bourne's Pastoral.) He who died once for all, for the sins of the whole world, is thus put to death daily, if the dogma of transubstantiation will hold, in the interests of a sect, and for the sole benefit of its adherents, from which benefits all "non-Catholics," so they teach (that is, six-sevenths of the human race), are excluded.

Let us be thankful that St. Peter, who instrumentally opened the Kingdom of Heaven to all men, and St. Paul, whose commission was "to every creature under heaven" (Col. 1:23), never preached a "gospel" so uncatholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the Mass is the very same sacrifice as that offered on Calvary; that," said he, indicating the huge block of cold gray stone, "is our Calvary." "And you," I said, "that is, the priests of your Church, put Christ to death there?" "Yes," he said, but there was this time a tone of hesitation in his word. I replied: "Well, I felt that the doctrine of the Mass must involve that conclusion, but was not prepared to hear it openly avowed as you have done. You remember who they were who crucified Christ?" "The Jews," he replied. "And the Romans," I added. "Then the priests of your Church, who repeat in the Mass the very sacrifice of Calvary, are the successors of the Jews and the Romans." At this point he seemed to lose assurance and began to flounder. "Oh," said he, "the Jews were the instruments." "And you," I asked, "what are you?" "Oh, but we don't put Him to death really. We haven't His glorified body—that is in heaven. We do it as far as we can." "You do it as far as you can; you would do more if you could?" I queried. "It is a representation," he said. "Then, if it is only a representation, it is not a reality. Why not then tell the people this and say: Good people, this ceremony of the Mass is our way of representing the death of Jesus Christ upon the cross?" "No, no," he exclaimed. "It is a reality. We believe that after transubstantiation Christ is really upon the altar under the outward forms of the species—as we say, in propria persona." I said again: "Whether the miracle of transubstantiation does or does not take place, is not just now my point. I know your dogma asserts Christ to be really there, 'His flesh, bones, nerves, and divinity,' under the forms of bread and wine, according to the catechism of the Council of Trent, from which their own substances have disappeared. My point, I repeat once more, is, when you have Christ thus upon your Calvary, what becomes of Him? What do you do with Him? Do you put Him to death?" Again the answer was "Yes!" "Then, I affirm, that upon your own showing, by your own words, your priests prove themselves the successors not of the Apostles, as they claim to be, but the successors and representatives of the Jews and Romans." "No, it is a representation," rejoined the priest. "You must forgive me," I replied, "if I say you seem in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is

a real sacrifice of Jesus Christ that you immolate on your altars, or it is no sacrifice at all. If you profess to put Jesus Christ to death in the sacrifice of the Mass, you crucify Him afresh, and thus declare yourselves the successors to those whom St. Peter himself charged with the crime 'of killing the Prince of life' (Acts iii. 15), and St. Stephen branded as 'His betrayers and murderers.' But," I continued, "'Christ being raised from the dead, dieth no more, death hath no more dominion over Him'; therefore your dogma of a repeated sacrifice of Christ in the Mass is a false one." By this time the priest had become very uncomfortable, and as I said the words: "Your position cannot stand, it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.

Subsequently to this conversation in the Roman Catholic Cathedral in London, I stood in the Vatican, the Papal palace, in Rome, in one of the halls known as the Stanze, attentively observing a picture said to be the most perfect of Raphael's frescoes with respect to execution. Its subject is "The Mass of Bolsena." The central object of the picture is a consecrated wafer, from which blood is oozing and dropping down. On one side is the priest who had consecrated it, but was sceptical upon the mighty change which made it no longer bread but Jesus Christ in person. And the miracle, so the tradition runs, was to convince him of the fact. Kneeling in adoration at the other side, and looking on with calm equanimity, is the Pope, Julius II., while the figure of Cardinal Raffaele Riario, with women and children below, completes the picture. The guide book I held in my hand recounts the story thus:

"The Miracle of Bolsena, the subject of a celebrated fresco by Raphael in the Vatican, occurred in 1263. A Bohemian priest, who was somewhat skeptical as to the doctrine of transubstantiation, was convinced of its truth by the miraculous appearance of drops of blood on the host which he had just consecrated. In commemoration of this, Pope Urban IV. instituted the festival of Corpus Domini." The festival of Corpus Domini or Corpus Christi (i. e., of Christ's body) has therefore its origin directly from this miracle. The chief feature of the festival instituted to popularize the miracle, is "the procession of the Host," i. e., the procession of The Victim of the priests.

It was in 1215 that Rome formally decreed the dogma of Transubstantiation, and fifty years later, while this dogma was over-riding human sense and intelligence, the miracle takes place which was to give it its super-natural consecration and sanction. A wafer composed of flour and water, baked in the oven, becomes under priestly consecration, a bleeding Christ, "a propitiatory sacrifice offered up to God for the living and the dead." The Mass of Bolsena, the fresco in the Vatican, the affirmation of the priest at Westminster are three witnesses which agree in one. Thus in every Roman Mass is Christ professedly put to death. In this character it stands the direct opposite and antithesis of Holy Communion. Communion is the Feast of the living, the Mass is a Sacrifice of the dead. (From Leaflet on the Roman Mass, Bible House, Los Angeles.)

We do not believe in the Roman Mass because we know that our Lord Jesus offered a perfect sacrifice upon the cross of Calvary, and there remaineth no more sacrifice for sin. But have we availed ourselves of the sacrifice which He has made on our behalf? What will it avail us if a fountain for

sin has been opened through the blood of the Redeemer, if we do not wash in that fountain? What will it signify to us that all who are cleansed by His blood will stand with the white-robed multitude before the throne of God and of the Lamb, if we continue to neglect to seek the cleansing efficiency of that blood. We may have correct theories about God's way of washing away sins, but mere theory is not enough. We must avail ourselves of the gracious offers made in the Gospel, or we shall not be able to stand. The Jews said, "His blood be upon us." The blood of Jesus is upon every one who hears the gospel either in one sense or another. Upon all who take refuge behind the sprinkled blood of the Lamb of God, there will be eternal security. But upon those who reject or neglect this gracious provision for the cleansing of our souls, His blood will rest to their eternal condemnation. In which sense is the blood of Jesus Christ upon you?

QUESTIONS FOR CLASS CONSIDERATION

What is the declaration concerning the Mass in Article V. of the Romish Creed?

What place does the Mass hold in the Romish system?

What did the Council of Trent declare as to the sacrificial character of the Lord's Supper?

What four articles of faith are included in this statement?

What is the statement of "The Catholic Faith" endorsed by Pius X?

What is the origin of the word "Mass?"

What mistranslation of Luke 22:20 is used as an argument in favor of the sacrificial character of the Supper?

Into what dilemma does this translation lead Rome's supporters?

What text in Malachi 1 is also used by them?

To what kind of incense and offering does this prediction evidently refer?

What mistranslation of Gen. 14:18 is perverted into an argument for the Mass?

Does Christ's commission to the apostles authorize the offering of sacrifice?

Would He have remained silent on this matter if He had intended it to be a part of their offering?

What is the great argument of the Epistle to the Hebrews in reference to Christ's priesthood?

Did the apostle ever commission others to offer literal sacrifices?

Was the offering of such sacrifices any part of primitive Christian worship?

What do the Scriptures positively teach as to the sufficiency and fidelity of Christ's sacrificial words?

What points of difference did Rev. George Hamilton point out between the Lord's Supper as instituted by Christ and the Romish Mass?

Why is the Roman altar a symbol of death rather than of life?

In what sense do Romish priests "crucify the Lord afresh"?

LESSON XVII

PURGATORY

Sixth Article of the Creed of Pope Pius IV.

“I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.” (“*Ordo Administrandi Sacramenti*,” p. 67, London, 1840.)

In the above declaration we have the culminating article in a system of dogmas by which Rome holds millions of souls in benighted bondage. The fear of purgatorial fires is the lash by which Rome's agents hold her to her teachings and requirements. Transubstantiation, the Mass and Purgatory are three links in the chain which Rome has forged for the purpose of holding a multitude of souls in deepest, darkest servitude. If either link in this chain be broken, the captive is released. Rome claims the power to release from purgatory. In order to present an appearance of substantiating this claim, she must have a sacrifice to offer on behalf of the souls which she claims to be able to release. To supply this lack, she invented the dogma of transubstantiation and the Mass. By the former she claims the power to transform by the word of a mortal, sinful being, a morsel of bread into the body and soul and divinity of the Son of God; in the Mass she offers this creature of her own hands as a sacrifice for the liberation of the souls in torment. Thus these three parts of her systems are inseparably related and all must stand or fall together.

These three parts of her Creed enable Rome to ply the most stupendous and sacrilegious system of graft the world has ever known. Men of previous high standing have been made to languish behind prison walls and to live and die under a cloud of reproach because they have accepted gold from those whom they could unlawfully serve while in official positions. But for centuries the members of the Roman hierarchy have been trafficking unlawfully in the souls of their fellow men, demanding and receiving gold for which they are able to give no equivalent. They claim to be able to release souls from purgatory, yet they are never able to give the friends of the departed any positive information that their efforts have been successful.

The following experience was related some years ago in the New York Observer, which in its essential features is being repeated in the lives of multitudes of Rome's subject year by year:

“A respectable man in our parish died in mid-life, leaving a widow and a large family of children to mourn his loss. True to her religious principles, and to her generous instincts, the widow had her husband's name placed on the list, and heard, with pious gratitude, his name read over from Sabbath to Sabbath, with a prayer offered for the deliverance of his soul from purgatory. After the lapse of two or three years, on a certain Sabbath, the name of her husband was omitted from the list. The fact filled her with

mingled joy and fear; joy, thinking that her husband had escaped from purgatory; and fear, lest she had done something to offend the priest. On timid inquiry she learned that his soul was yet in purgatory, but that she had forgotten to send in the yearly tax at the time it was due. The tax was promptly paid, and the name was restored on the next Sabbath. With this fact, sir, I am entirely conversant; for that widow was my own mother, who sought the release of the soul of my father from purgatory. Can you wonder, sir, that this incident made a deep impression upon my youthful mind, or that it shook my faith in your whole system? And, as far as my memory serves me, Father M. was an amiable man, and above the ordinary level of the men of his calling."

Rome's Teaching Concerning Purgatory

The Council of Trent declares, that there is a place of punishment called Purgatory, and that souls confined therein, are assisted by the prayers of the faithful. (Session 25.)

The mass is said to be offered for those in Purgatory, as well as the living. (Fifth Article of the Creed of Pope Pius IV.)

The Council of Trent has not defined the nature of purgatorial torment; but the Catechism of that Council declares, that it is by fire, in the following passage:—

"Besides, there is a purgatorial fire in which the souls of the pious make expiation for a certain period, that an entrance may be opened for them into that eternal country where nothing that defileth can enter." (Catechism on the Fifth Articles of the Creed.)

"The Grounds of Catholic Doctrine" says:—

"Q.—What is the doctrine of the Church as to this point?

"A.—We constantly hold, that there is a Purgatory; and that the souls therein detained are helped by the suffrages of the faithful. That is by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass.

"Q.—What do you mean by Purgatory?

"A.—A middle state of souls, who depart this life in God's grace, yet not without some lesser stains or guilt or punishment which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the Church has decided nothing.

"Q.—What sort of Christians then go to Purgatory?

"A.—1st. Such as die guilty of lesser sins, which we commonly call venial; as many Christians do, who either, by sudden death or otherwise are taken out of this life before they have repented for these ordinary failings.

"2ndly. Such as have been formerly guilty of greater sins, and have not made full satisfaction for them to Divine Justice." (P. 34. Dublin, 1838.)

From these authorities we learn—1. That, according to the Council of Trent, Purgatory is a place of torment; 2. According to the Catechism of the same Council, a place of **fiery** torment; 3. That Purgatory is designed

for the expiation of venial sin, and the temporal punishment due to transgression.

Purgatory is based upon the supposed existence of venial sin, and the extension, to another world, of the temporal punishment of sin.

We must therefore first consider the subject of venial sin.

Romish Argument for Venial Sin

“The Abridgement of Christian Doctrine” sets forth the views of the Church of Rome on this point, and the arguments which are urged in its favour:—

“Q.—How is actual sin divided?

“A.—Into mortal and venial.

“Q.—What is mortal sin?

“A.—Any great offence against the law of God; and is so called, because it kills the soul, and robs it of the spiritual life of grace.

“Q.—What is venial sin?

“A.—A small and very pardonable offence against God, or our neighbor.

“Q.—How prove you that some sins are mortal?

“A.—First, out of Romans 6:23, ‘For the stipend of sin is death’. And verse 21, ‘What fruit therefore, had you then in those things for which ye are now ashamed, for the end of them is death.’

“Secondly, out of Wis. 16:14, ‘For man, by malice, killeth his own soul’. And out of Ezek. 18:4, ‘The soul that sinneth, the same shall die.

“Q.—How prove you that some sins are venial?

“A.—First; out of 1 John 1:8, where, speaking of such as walk in the light, and be cleansed from all mortal sin by the blood of Christ, he adds, ‘If we will say we have not sin, we seduce ourselves, and the truth is not in us’.

“Secondly, ‘In many things we all offend’. (St. James 3:2.) And in Prov. 24:16. ‘The just man falleth seven times’. Not mortally, for then he were no longer just, therefore venially.

“Thirdly, out of St. Matt. 12:36, ‘But I say unto you, every idle word which men shall speak, they shall render an account for it at the day of judgment’. Now, God forbid every idle word should be a mortal sin. The just also in the Lord’s prayer, say daily, ‘Forgive us our trespasses’. ” (P. 113. Dub. 1841.)

The Duration of Purgatorial Sufferings

“The teaching as to the duration of suffering in purgatory differs as widely and is as uncertain as that upon the nature of purgatorial punishment. The more cautions are indefinite. They last no doubt for very different lengths of time, and vary in intensity according to the need of individual cases.’ It would be more truthful to say that, according to Rome’s teaching, the duration varies according to the amount of masses that are paid for, and the number of indulgences obtained by the use of scapulars, visits to certain shrines, and observance of litanies to the virgin, etc., by which

the punishment of purgatory can be commuted and shortened. "Thus before the Reformation, indulgences were granted, according to 'an ancient book, 'The House of the Most Blessed Virgin Mary,' for terms varying from a few weeks to ninety thousand years. It is due to the Reformation that these appalling features have been withdrawn, but the doctrine remains as real and deceiving as ever." There is more reticence in the modern teaching to prevent its revolting side from being so easily detected by Protestants. The duration is left indefinite and indulgences are multiplied.

"**Uncertainty prevails** on every point of the doctrine. It is not certainly known who do and who do not go to purgatory. All martyrs are excluded, yet it is known that many suffered martyrdom from obstinacy, and not from piety and grace. So those "who die free from sin and debt of temporal punishment" are exempted; but it is so impossible to discover such, that the doctrines of indulgences and intercessions are inculcated upon all. Then the deliverance is uncertain; the masses, prayers, and indulgences are offered by way of suffrage only—that is, it is a ransom offered, admittedly sufficient, but the application of which in this or that degree, to this or that person, is not covenanted, though confidently expected in answer to the Church's prayer". So Sixtus IV., in his Constitution of November 27th, 1477; The Church has no direct power over the souls of the departed. She can but humbly entreat God to accept the merits of it, and having respect to them, mercifully to remit the whole or a portion of the pains due to the souls suffering in purgatory'" (Manual of Romish Controversy.)

The Very Rev. Dean Kinane, in a book on "Purgatory, Its Pains and Consolations," approved by several archbishops, says:

"As to the duration, like the nature of the pains of purgatory, the Church has pronounced no judgment; hence there is a diversity of opinion among Saints and Writers. The writers who hold the austere opinion that the fire of Purgatory is of the same nature as the fire of hell are strong in defence of the long duration of the pains of Purgatory. Considering the infinite sanctity of God; and the almost infinite guilt of mortal sin, and the countless numbers of mortal sins; and hence the dreadful amount of temporal punishment to be atoned for before the soul is fit for the eternal glories of heaven; these writers hold that souls are detained in the purifying flames of Purgatory for many long years; and some souls even to the day of General Judgment. We insert a few quotations. St. Augustine asks prayers for his mother, St. Monica. In his Confession the Saint writes;

"Do Thou inspire, O Lord, my God, do Thou inspire Thy servants, my brethren, Thy children, my Master's, whom I serve with my voice and my heart, and my writings, that as many as shall read this may remember Thy handmaid Monica, and Patricius, formerly her husband... That so what my mother made her last request to me may be plentifully performed for her by the prayers of many procured by these my Confessions and my prayers.' Twenty years after the death of St. Monica, her sainted son prayed for her soul, and recommended her to the future readers of his book. If this be true, as it is of two great Saints, the son and mother, what must not be the duration of Purgatory for the big sinner!

"St. Cyprian writes: 'It is one thing to receive immediately the reward of faith and virtue (by martyrdom), and another thing to be cleansed by being tormented by a long pain for sins, and to be purged long by fire.'

"St. Caesarius of Arles also writes: 'Since it is written of the Day of Judgment that one day shall be as if a thousand years, and a thousand years as if one day, how does each one know whether for days or months, or perhaps also even years, he may be about to pass through that fire?'

"One passage from Bellarmine, who writes: 'There is no doubt that the pains of Purgatory are not limited to ten or twenty years, and that they last in some cases entire centuries. But allowing it to be true that their duration did not exceed ten or twenty years, can we account it as nothing to have to endure for ten or twenty years the most excruciating sufferings without the least alleviation? If a man was assured that he should suffer some violent pain in his feet, or his head, or teeth, for the space of twenty years, and that without ever sleeping, or taking the least repose, would he not a thousand times rather die than live in such a state. And if the choice were given to him between a life thus miserable and the loss of all his temporal goods, would he hesitate to make the sacrifice of his fortune to be delivered from such torment? Shall we then have any difficulty in embracing labor and penance to free ourselves from the sufferings of Purgatory? Shall we fear to practise the most painful exercises, vigils, fasts, almsgiving, long prayers, especially contrition, accompanied with sighs and tears.'

Objections to Rome's Teachings

First, There is no Scriptural ground for Rome's classification of sin as mortal and venial. "The wages of sin is death" (Romans 6:23.) The instillation of the least amount of venom of the deadly cobra produces death, and sin in every form and phase alienates the soul from the life that is in God. The apostle Paul again declares, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10.) To this James adds his testimony, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (James 2:10.) We are not to understand from such declarations that there are no degrees in guilt. Our Lord said to Pilate, "They that delivered Me unto you have the greater sin." Those who sin without law shall be beaten with few stripes, and those who sin in the face of God's gracious and loving revelations shall be beaten with many stripes. There are many sins that are more heinous in the sight of God than others. Our Lord said that it shall be more tolerable for heathen cities in the day of Judgment than for those who heard His gospel and rejected it. But there is not a syllable in the whole Word of God that teaches that any sin is venial or trifling in the sight of God. "Every sin deserves God's wrath and curse, both in this life and that which is to come."

Second, The Bible gives no countenance to the teaching that there is any other place of future punishment than the place of eternal torment reserved for all who die impenitent. Rome cites certain texts by which she endeavors to establish her doctrine of purgatorial fires, from which the sufferers may be delivered after satisfaction has been made.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing" (Matt. 5:25.) Romanists claim that these words of our Lord mean that it may be possible to satisfy the demands of God's broken law through suffering in the future state, but the plain teaching of these words is that the debtor is cast into prison until he pay the uttermost farthing, and since he has nothing with which to pay his imprisonment must be forever. According to Rome's own interpretations, the use of the word "till" does not necessarily imply a definite or temporary confinement. The Douai Version, in its notes on Matthew 1:25, quotes various texts to show that it refers "to what is done without any regard to the future." These words of our Saviour simply emphatically declare that the punishment of the impenitent and unforgiving will be eternal.

(2) Another text often cited is found in Matthew 12:32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." A study of these words in the light of the parrallel passages—Mark 3:29 and Luke 12:10—show that they are merely a strong mode of stating the truth that the one who sins against the Holy Ghost shall never be forgiven. Besides, if according to this passage sins are forgiven in Purgatory, how, according to Matthew 5:25, 26, would the uttermost be paid? **If the debt is paid, it is not forgiven.** Jerome says in reference to Matthew 5:26; "He will never come out, because he will always be paying the last farthing while he pays the eternal punishment of his sins."

(3) Another text cited by Rome in defence of purgatory is 1 Cor. 3: 13-15: "Every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire," etc. In reference to this text note first, that the fire here spoken of tried; purgatory purifies. Also, it is said, "Every man's work shall be tried." If this text refers to purgatory, it would prove that every man and woman must go there, which is not the doctrine of Rome, else saints might be there when they were invoked. Again the apostle says, "Every man's **work** shall be made manifest." He refers alone to the work of Christ's servants as builders of the Lord's visible temple. Works not persons are tried. If the work be found to be wood, hay and stubble, it shall be burned, but the worker shall be saved, yet "so as by fire".

(4) A fourth text much relied upon is first Peter 3:19; "By which also he went and preached unto the spirits in prison." The plainest interpretation of this much disputed text is that the apostle means that in the person of Noah, the preacher of righteousness, our Lord went to sinners in the days before the flood, to those who are now in prison, and gave them the offer of life if they would repent. There is no foundation for the belief that a second probation will be offered in the life to come.

Third, the whole teaching of Rome in reference to the deliverance from purgatorial fires through the offering of masses, and "the suffrages of the

faithful" is contrary to the gospel teaching concerning the completeness of Christ's satisfaction for sins through His suffering upon the cross. "In whom we have redemption through His blood, the forgiveness of sins, according to the richness of His grace." (Eph. 1:7.) "There is therefore now no condemnation to them who are in Christ Jesus," (Romans 8:1.) "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Romans 8:34). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7.) "When He had by Himself purged our sins" (Heb. 1:3). When Christ purged our sins, was His work incomplete? When the apostle declares that His blood cleanseth from "all sin". Does some sin yet remain uncleansed? The voice from Heaven declares that the white robed through have "washed their robes and made them white in the blood of the Lamb", does He leave any room for the doctrine that there is need of purgatorial fires to make the robes of the redeemed whiter than the blood of Jesus Christ has washed them?

If anyone of the ransomed would need such purification, would it not have been the thief on the cross, who himself acknowledged that he was receiving the just reward of his deeds? Yet to him Jesus said, "Today shalt thou be with Me in Paradise." (Luke 23:42.) Paradise means the third heaven, Paul says in 2 Cor. 12:2 that he was caught up to the third heaven which in verse 4 he calls "paradise." The dying thief though crimsoned o'er with guilt, was made white in the blood of the Lamb, and went from the cross to the crown.

Again the apostle Paul speaks of the whole family of God, the redeemed, as being either in heaven or in earth. "Of whom the whole family in heaven and earth is named" (Eph. 3:15). According to Rome's teaching Paul leaves out a great part of the family, for he makes no recognition of a place called purgatory.

From the above answer to Rome's unfounded teachings in reference to such a place of punishment, let it not be inferred that we are making light of the doctrine of future punishment of sin. Very plainly and solemnly did our Lord teach the existence of such a place, into which all who die in their sins shall be cast. The words of the Judge on the great day of assizes will be, "Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels." From such eternal punishment our Lord is offering a complete ransom and deliverance through his own precious blood. His solemn voice to us is, "Prepare to meet thy God, and there is but one way of preparation through acceptance of Him as our Lord and Redeemer and the unreserved dedication of our lives to His service.

John on Patmos was permitted to see through the open door of heaven and to hear refrains of the songs of the redeemed. And what was the substance of these songs? "Unto Him Who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God." Not one syllable about having satisfied for their sins by their own sufferings in purgatorial fires. They recognize their redemption as being wholly of the mercy and grace of God. None but the blood-washed can ever sing the song of the ransomed. "Salvation unto our God and the Lamb." "These are

they who washed their robes and made them white in the blood of the Lamb." "Blessed are they that wash their robes; that they may have a right to the tree of life." When our first parents were driven out of Eden, a flaming sword was placed at the entrance to prevent their return to the tree of life by the way which they came out. In the paradise of God above, the tree grows on either side of the river and in the midst of the street—every where accessible. How has it become accessible? Midway between Eden's gate and the gates of the new paradise there stood another tree and on it hung the Son of God as our representative and security. On Him Who hung upon that tree fell the strokes that were due to us for sin, and now the way to the tree of life is set freely open before us. Why not draw near to Him Who says, "Come unto Me"?

QUESTIONS FOR CLASS CONSIDERATION

- What is the Sixth article of the Romish Creed?
- What three dogmas in this Creed stand inseparably related?
- How does Rome hold her subjects in bondage through these teachings?
- For what purpose was the dogma of the Mass invented?
- Is Rome ever able to assure her subjects definitely that their friends have been relieved from purgatory?
- What is the most stupendous system of graft the world has known?
- For what is the Mass said to be offered (Art. V. Romish Creed)?
- How is the doctrine of purgatory further defined?
- What sort of people go to purgatory?
- What two classes of sin does Rome recognize?
- Is there any Scriptural foundation for such a classification?
- What is the wages of every sin?
- Does Rome undertake to fix the duration of purgatorial sufferings?
- What are the various opinions on this matter?
- By what Scriptures does Rome attempt to prove her teachings?
- What is the true interpretation of Matt. 5:26? Of Matt. 12:32. Of 1 Cor. 3:13? Of 1 Peter 3:19?
- How does this doctrine contradict the gospel teaching concerning the completeness of Christ's satisfaction for sin by His sufferings and death?

LESSON XVIII

THE INVOCATION OF SAINTS—MARIOLATRY,
DOCTRINES DEFINED

Article VII. of the Creed of Pius IV.

“Likewise, that the Saints, reigning together with Christ, are to be honored and invocated; and they offer prayers to God for us, and that their relics are to be held in veneration.”—Article VII. of the Creed of Pius IV.

Cardinal Gibbons bases Rome’s teachings and practices in invocating the glorified saints on the following article in the so called “Apostles’ Creed”: “**I believe in the communion of saints.**” He adds: “The true and obvious sense which comes from the Creed is that, between the children of God, whether reigning in heaven or sojourning on earth, there exists an intercommunion or spiritual communication by prayer; and consequently, there are friends who have entered into their rest who are mindful of us in their petitions to God. With regard to the invocation of saints, the Church simply declares that it is useful and salutary to ask their prayers.”

The Church of Rome divides religious worship into three kinds: (1) **Latria**, worship due to God alone; (2) **Hyperdulia**, worship due to the Virgin Mary; (3) **Dulia**, worship due to the saints. It has been truly said that such distinctions are false in theory and useless in practice. The word **Dulia** not infrequently denotes the service belonging to God. “Ye cannot serve (douleuein) God and Mammon” (Matt. 6:24). Who can so nicely balance his feelings as to give to God, the Virgin and the saints their due proportion? Religious worship is any act, whether outward or inward, of prayer and praise, any outward homage exhibited by kneeling, bowing, prostration, or standing, or any inward homage of the heart connected with a sense of spiritual devotion, expressive of a sense of sin or a desire for pardon, or of thanks for mercies received. Such religious worship belongs to God alone. The giving of any religious worship to a creature is idolatry, pure and simple.

On the worship due to the relics, pictures or images of the saints, the Council of Trent declares: “The holy bodies of holy martyrs and others now living with Christ are to be venerated by the faithful; through which many benefits are bestowed by God on men; so that they who affirm that veneration and honor are not due to saints are wholly to be condemned.” Again: “The images of Christ, of the Virgin Mother of God and of the other saints are to be had and retained, particularly in the temple, and that due honor and veneration are to be given to them” (Sess. 25).

The Catechism of the Council of Trent declares: “To make and honor images of our Lord, of His Holy and Virgin Mother, and of all the saints, who appear in human form, is not only not forbidden, but has always been deemed a holy practice and the surest indication of the mind deeply impressed with gratitude toward them. The pastor will inform the faithful that the images of the saints are placed in churches, not only to be honored, but

that also admonished by their example, we may imitate their lives and model their virtues" (page 250).

The Queen of all the saints is the Virgin Mary. The development of Rome's teaching concerning Mariolatry is a fruitful theme of study. The worship of the Virgin Mary, which made rapid progress between the fourth and ninth centuries, was more distinctly recognized and approved during the tenth century. Toward its close the custom became prevalent of celebrating masses and of abstaining from flesh on Saturday in honor of the Virgin Mother. About the middle of the eleventh century, Peter Damian, Cardinal Bishop of Ostia, in a sermon on the Nativity of the Virgin, thus identifies her with the Almighty. Having asserted that God is or exists in all created things in four ways, he says: "In a fourth manner He exists in one creature, namely, the Virgin Mary by identity; because He is the same as she is." In an apostrophe to the Virgin, he actually ascribes omnipotence to her. "He that is mighty hath done great things, in that all power is given unto thee in heaven and in earth." Bernard, Abbot of Clairvaux, France, near the close of the eleventh century, wrote numerous homilies in honor of the Virgin, affirming that the word "Mary" signified "Star of the Sea," and endeavoring to show how appropriate the name is to her. He said: "If the waves of temptation arise, if thou runnest against the rock of tribulation, look to the star called Mary; if thou art tossed upon the waves of pride, look to the star called Mary." He elsewhere terms the Virgin "a mediator to the Mediator," and adds that there are none more useful to us than Mary.

Bonaventura, Cardinal Bishop of Albano, is counted one of the most eminent saints of the Romish Church (he died July 14th, 1474). He wrote various treatises in honor of the Virgin, the best known of which is "The Psalter of the Blessed Virgin Mary." Taking every one of the 150 psalms, the "Seraphic Doctor" Bonaventura so changes the opening words as to address it, not to the Lord Jehovah, but to the Virgin Mary. The following are a few examples:

Psalm 1: "Blessed is the man that loveth thy name, O Virgin Mary; thy grace shall strengthen his heart." Psalm 30: "In thee, O Lady, have I put my trust; let me never be put to confusion; in thy grace uphold me."

The teachings of Rome in reference to the Virgin Mary reached a culmination and crystallization in the dogma of the Immaculate Conception, declared by Pope Pius IX., December 8th, 1854: "By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be firmly and steadfastly believed in by all the faithful.

"Wherefore, if any shall presume—which may God avert—to think in their heart otherwise than has been defined by us, let them know and moreover understand, that they are condemned by their own judgment, that they have

made shipwreck as regards the faith and have fallen away from the unity of the Church."

There are more churches dedicated to the Virgin Mary in the city of Rome than have been dedicated to our Lord Jesus Himself. There are more feasts observed by the Church of Rome in her honor than are ascribed to her Eternal Son. In "The Beauties of the Catholic Church," an authorized manual used by priests in giving instruction to Catholic young people, the following lists of feasts in honor of the Virgin Mary are given: (1) The Feast of the Immaculate Conception, December 8th; (2) The Feast of the Nativity of the Blessed Virgin, September 8th; (3) The Feast of the Holy Name of Mary, observed August 7th; (4) The Feast of the presentation of the Blessed Virgin Mary, November 21st; (5) The Feast of the Espousal of the Blessed Virgin, January 23rd; (6) The Feast of the Annunciation of the Blessed Virgin, March 25th; (7) The Feast of the Visitation of the Virgin Mary, July 2nd; (8) The Feast of the Expectation of the Blessed Virgin, December 18th; (9) The Feast of the Purification of the Blessed Virgin, February 2nd; (10) The Feast of the Dolors of the Blessed Virgin, commemorated on Friday of Passion Week; (11) The Feast of the Assumption of the Blessed Virgin, August 15th. Besides these there are a great number of so-called minor feasts observed in her honor: Feast of the Blessed Virgin of Mt. Carmel, July 16th; the dedication of St. Mary Adnives, August 5th; the feast of Mary of Mercy, September 24th; the Feast or Solemnity of the Rosary, first Sabbath in October, etc., etc. In the book just named an elaborate description is given of the ceremonies required at each of these feasts, with reasons requiring their observance. The same authority describes and defines the custom of dedicating Saturday to the honor of the Blessed Virgin. He adds: "The same sentiment which induced the servants of Mary to consecrate one day in the week and to honor her three times a day, also inspired them with the idea of consecrating to her an entire month, and they selected for this purpose, the fairest and most charming of the year—the month of May. The devotion known as the month of Mary originated in Italy, the middle of the last century. The secular May festivals had become the occasion of riot and sinful activity, and to counteract these some devoted servant consecrated to her this beautiful month. They adorn her statues with beautiful plants and fragrant flowers, and daily gather around it to implore, through the powerful intercession of the Queen of Heaven, mercy of God on the blind children of the world."

In this manual instruction is given to Catholic young people concerning the later life of the Virgin. "Some think that she went with St. John to Ephesus and died there, but this only seems to be grounded on conjecture. It seems more probable that she died in Jerusalem. As soon as the days of bloody persecution were past the Christians began to celebrate the death of Virgin Mary. At first it was commemorated on the 18th of January, but from A. D. 582 we find the day celebrated on the 15th of August. The epistle in the masses for this day begins with these words: 'In all these I sought rest and I shall abide in the inheritance of the Lord' (Ecclesiasticus 24:11); and the epistle for that day ends as follows: 'Mary has chosen

the better part which shall not be taken away from her' (Luke 10:42)." It will be seen that the first of these quotations is from one of the apocryphal books. The latter is a fair example of Rome's perversion of Scripture. Any child who is familiar with Luke 10:38-42 knows well that the Mary spoken of in these verses is the Mary of Bethany, the sister of Martha and Lazarus. Evidently Romish compilers of manuals of instruction do not count on their young people comparing their writings with the sacred Scriptures.

In the "Litany of the Blessed Virgin," the Virgin is addressed by the most lofty and high sounding titles. In this Litany she is called, Holy Mary, Holy Mother of God, Virgin of virgins, Mother of Divine Grace, Mirror of Justice, Seat of Wisdom, Cause of our Joy, Spiritual Vessel, Vessel of Honor, Vessel of Singular Devotion, Mystical Rose, Tower of David, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star, Health of the Weak, Refuge of the Sinners, Comfortress of the Afflicted, Help of Christians, Queen of Virgins, Queen of Confessors, Queen of Saints. Such a list of titles and honors is no where conferred by Rome upon God the Father, Son or Holy Spirit.

Romish Arguments for Saint Worship

They quote Zech. 1:12 where the Angel of Jehovah is represented as praying to Jehovah of hosts on behalf of Jerusalem and Judah. But even according to their own interpretation this text affords no example or authorization for praying to angels. Besides, the Angel of Jehovah in this text is doubtless the Angel or Messenger of the Covenant, none other but our Lord Jesus Himself. Compare Acts 7:30, where we are told that an angel appeared to Moses in a flame of fire in a bush. Comparing Ex. 3:6, we hear this Angel say to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob." Cyril of Alexandria, recognized by Rome as one of the "fathers," commenting on Zech. 1:12, says: "It was customary for the Holy prophets to speak of the Word of God as an Angel, as being one who announced things to come and to clearly set forth the will of God the Father."

Other texts cited in support of the invocation to saints, are Luke 16:27, 28, the example of the rich man in hell who prayed to Abraham. The conduct of a lost soul is not a safe guide for the Christian on earth. There is not one instance in the Bible of a living saint praying to a dead saint. Besides, the prayer of the rich man in torment was ineffectual.

Heb. 12:22 is cited, where it is said that believers are "come to an innumerable company of angels." But in this text there is not one word about intercession by saints or angels, but points to the future glory of the redeemed.

Rev. 6:10; "How long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Whatever the supplication of the redeemed in glory concerning the progress of Christ's Kingdom upon earth may be, there is not a syllable that points in the direction of saints on earth presenting their supplications to the saints in heaven.

Luke 15:10: "Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." This text is cited in support of the teaching that the saints in heaven hear the supplications of the saints upon earth. But the very record implies that the knowledge of the

sinner's conversion is communicated by the Good Shepherd Himself.

Arguments Against the Doctrine of the Immaculate Conception of Mary

Countless testimonies might be cited from the "fathers," whose unanimous consent Rome declares she must have in order to interpret the Scriptures, showing that this dogma of Pius IX, had no place in their belief. Augustine says, speaking of our Lord, "He alone being made man, but remaining God, never had any sin, nor did He take on Him a flesh of sin, though from the flesh of sin of His mother. For of the flesh He thence took He either when taken immediately purified, or purified in the act of taking" (Vol. 10, page 61.) Again he says, "Mary, springing from Adam, died because of sin; and the flesh of our Lord springing from Mary, died to take away sin" (Vol. 10, page 1334).

Ambrose says, "Of all that are born of woman, the Holy Lord Jesus was the only one who experienced not the contagion of earthly corruption" (Vol. 1, page 1300.)

Antoninus, Arch-bishop of Florence, in the fifteenth century, who was afterward canonized says:; "If the Scriptures be truly considered, and the sayings of the doctors, ancient and modern, who were most devoted to the glorious Virgin, it was plain from their words that she was conceived in sin" (Part 1, chapter 2.)

Cardinal Cajetan, a recognized Roman authority, says: "Besides these holy fathers a great majority of ancient doctors agree in saying that the Blessed Virgin was conceived in original sin."

Even among Popes we find decrees against the dogma of Pius IX. Gregory the Great says: "He (Christ) alone was truly born holy" (Vol. 1, page 598).

Most emphatically do the Scriptures deny the dogma of the immaculate Conception. Paul says, "All have sinned and come short of the glory of God." (Rom. 3;23.) "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. 5;12.) But the Scriptures have included all under sin (Gal. 3;23.) Mary herself laid no claim to immaculate holiness. In her song she says, "My spirit hath rejoiced in God my Saviour" (Luke 2;47,) thus taking the position of a humble sinner dependent upon the mercy and grace of God.

Rome delights to contrast Eve and Mary—the former bringing sin into the world, the latter delivering from it. The Scriptures never use this comparison, but they do contrast Adam and Christ (Rom. 5;18; 1 Cor. 15;22, etc.).

Mariolatry is of pagan, not of Scriptural origin. The veneration of Mary corresponds to the heathen worship of Isis in Egypt, Juno and Ceres in Greece, Romana or Fortuna in Rome.

The mother of our Lord is mentioned in the New Testament in twenty-three passages. St. Matthew gives her name in the genealogy of Jesus (Matt. 1;16); tells of the removal of St. Joseph's doubts of her purity; of the birth of Jesus; of her presence when the Wise Men came to adore her Son (1;11); of the warning to Joseph to take the young Child and His mother to Egypt (2;13); of the command to Joseph to return with them from Egypt (2;20. 21); of the answer of Jesus when told that His mother and brethren desired to speak with Him, declaring that all who do God's will rank as His mother and brethren (12;46-50); of Mary named as Christ's mother by the unbeliev-

ing Jews (13:50). St. Mark gives the reply recorded in St. Matthew to the news that His mother inquired for Him (3:31, 35), and also states that Mary was named by the Jews as the mother of Jesus (6:3). In St. Luke we find the Annunciation, the Visitation, and the Song of the Virgin (1:26, 57); the arrival of Mary and Joseph at Bethlehem, and the Nativity (2:5-7); the visit of the Shepherds to her and the Child and Joseph (2:16); the statement that she kept and pondered all these things in her heart (2:19); her visit to Jerusalem, and the words of Simeon (2:33, 35); her going up to Jerusalem at the Passover, when she failed to understand how her Son, when He left her for a time, had "been about His Father's business" (2:41,50); the statement that the Child Jesus was subject to her and Joseph (2:51); and the remarkable reply of our Lord to the woman who extolled the blessedness of His mother: "Yea, rather blessed are they who hear the word of God and keep it" (11:27, 28). St. John, who of all the Evangelists might have been expected to speak most of the mother of our Lord, mentioned her on only three occasions: in the narrative of the miracle of Cana, when our Lord said unto His mother in reply to her statement, "They have no wine": "Woman, what have I to do with thee?" (2:1-5); in the account of His going down to Capernaum, where it is related that He was accompanied by His mother, His brethren, and His disciples (2:12); and in the account of the Crucifixion, where it is said, "When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother!" (19:26, 27, R. V.). In the Acts of the Apostles the only reference is in the narrative of what happened after the Ascension, and there no special place of honor is suggested: "These all with one accord continued steadfastly in prayer with the women and Mary the mother of Jesus, and with His brethren" (1:14, R. V.). The only other passage in the New Testament which has any reference to Mary is in the Epistle to the Galatians, "God sent forth His Son made of a woman under the law" (4:4).

Prayer to Mary the Mother of our Lord. Roman Catholic writers accuse the Protestants of misrepresentations in saying that prayers are authorized to be offered to Mary which imply more than petitions for intercession. Protestants may be pardoned for doing so when they find prayers authorized by high ecclesiastical authorities which seem to imply belief in a power on her part ordinarily thought to belong only to God. In the great Cathedral of Antwerp the visitors find this prayer provided for the use of all who go there:

"O Mary, remember the solemn moment when Jesus, your Divine Son, dying on the cross, committed us to your motherly care. You are our mother, and we desire to belong always to you. Faithful to the commendation of Jesus who died for us, we place in your hands our persons, our families, our children, and all our interests, spiritual and temporal. Make us sensible of the efforts of your powerful intercession with Jesus Christ. Glorify your name in this city of Antwerp, which was consecrated to you, and above all in this celebrated Cathedral, which was dedicated to you by the piety of our ancestors. Preserve for us inviolate the purity of our faith. Keep the hearts of our children from the spirit of evil; give success to their education, make

them true Christians. Give health to our sick; comfort our poor afflicted ones; convert our unhappy evil-doers; foret not our dear departed ones. Make us to belong to you and to your Divine Son, in life, and in death, and for all eternity, Amen."

QUESTIONS FOR CLASS CONSIDERATION

What is the declaration of Article VII of the Romish Creed?

What does Cardinal Gibbons define as the "Communion of Saints"?

What classification in worship does Rome attempt to make?

Are these distinctions either Scriptural or practicable?

Who is recognized as the Queen of all the saints?

When did the worship of the Virgin Mary begin to be taught and practiced?

What are some of the sayings of Damian, Bernard, Bonaventura and others?

What perversions of the inspired Psalter does Bonaventura make?

When was the dogma of the Immaculate Conception promulgated?

What does it declare?

How does the number of Churches dedicated to the Virgin in Rome compare with those dedicated to Christ?

How does the number of feasts ascribed to her compare with those dedicated to Christ?

What day of the week is especially devoted to her worship? What month?

What perversion of Luke 10:42 is made by a Roman writer?

What are some of the titles ascribed to Mary in the Roman Litany?

What are some texts offered by Rome in support of the Invocation of Saints?

Did the "fathers" give "unanimous consent" to the dogma of the Immaculate Conception?

Do the Scriptures ever compare Eve and Mary?

How often is Mary named in the New Testament?

Give a list of these references.

Are divine honors ascribed to her in any of these?

Does this dogma conform to Scriptures which teach universal guilt of mankind?

After what pagan idolatries is Mariolatry fashioned?

LESSON XIX

ARGUMENTS AGAINST SAINT WORSHIP

The following definition of a saint is taken from a series of Questions and Answers compiled by the Rev. Bertrand L. Conway, one of the "Paulist Fathers" for the purpose of winning Protestants to the Roman faith:

"A saint is one whose extraordinary holiness of life and heroic virtues have attracted the notice of the Universal Church, and who after the most exact scrutiny into every detail of his life, writings, etc., has been placed on the list of God's chosen followers. Except in the case of the martyrs, their holiness must be proved conclusively by evident miracles before they are canonized" (Pp. 538, 539.)

The same author gives the following reason for the saying of fifteen Holy Mary's for every ten Our Fathers:

"It is natural that in a devotion specially hers, the major portion of the prayers should be addressed directly to the Blessed Virgin. Catholics know full well that in honoring the Mother of God they necessarily honor God, whose masterpiece she is" (Page 538.)

Arguments Against Saint Worship

First, we do not know who are saints. From the works of Cardinal Bellarmine it appears that a drunkard was worshiped as a saint in the days of Pope Alexander III., who at length corrected the mistake. The same cardinal informs us that the departed spirit of a man who was adored as a saint appeared to St. Martin and acknowledged that he was a lost spirit (De Cult. Sanct. 1: i c 7.) It is true that the Church of Rome has, in recent times, taken measures to safe-guard the people against such impositions by her system of canonization. The alleged miracles of the deceased are examined and a person called "The Devil's Advocate" is employed to urge objections. The decree of the Pope is then issued, accompanied by many ceremonials, and the name of the dead person is enrolled among the saints. The author of "The Beauties of the Catholic Church," the manual of instruction for Catholic young people already quoted, says: "At first the canonization of saints took place in the councils by advice and counsel of the Cardinals, archbishops and bishops, outside of the formal council, and such is the custom today. After the lapse of fifty years of the death of a servant of God, if all the evidence concerning the holiness of his life is brought forward, **and at least two miracles wrought through him are incontestably true**, his beatification then follows. The title of 'Blessed' is conferred upon him and a limited veneration is permitted. If the veneration of the saint continues and new miracles take place, the last stage of the proceeding—namely, the **canonization**—is introduced. This is done in a papal consistory, where the title of 'saint' is given to him who was previously declared 'blessed.' His relics may now be exposed for public veneration, and permission is granted to celebrate feasts and erect churches in his honor." (Page 213.) It need scarcely be added that for all this rignarole, there is not a syllable of divine authorization in the Holy Scriptures.

Second, the saints cannot hear prayer. When Huldah the prophetess was sending God's message to Josiah, after he inquired concerning the judgments threatened upon the disobedient people, she assured him: "I also have heard thee, saith Jehovah. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in grief, neither shall thine eyes see all the evil which I will bring upon this place" (2 Kings. 22:20.) Thus he was assured that he should not be cognizant of the affairs that would take place in Jerusalem after his death. The prophet Isaiah offered this prayer on behalf of Israel and Judah: "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer, Thy name is from everlasting" (Isa. 63:16.) If any of God's redeemed and glorified saints are conscious of the experiences of His people upon earth, surely Abraham and Jacob would be familiar with the conditions among their descendants in the promised inheritance upon earth. This text counterbalances the argument by which Rome attempts to prove the invocation of saints from the mention of Dives in torment calling to Abraham for help. Isaiah said that Abraham and Jacob were ignorant of him and his contemporaries. Romanists do not undertake to determine how the saints hear the prayers offered to them. Some say they acquire their knowledge through the angels, but who knows whether the angels hear our prayers or not? Others say that they have wonderful power of locomotion; but the invention of this argument only proves that they are not omnipresent; otherwise why should they go from place to place? And where is the proof that they possess such powers of locomotion? And who knows whether they are near when you pray or not? Others say that the knowledge of our prayers is revealed to them by God. According to this theory, He communicates our prayers to the saints in order that the saints may intercede for us with God in heaven. If this be the order, where is our boldness of access to God in prayer?

Third, no example of prayers addressed to saints is found in the Scriptures. There is not a syllable of authority in the whole Bible for Rome's festivals of the saints or prayers to them. Mary is called in Romish litanies "Queen of the Universe," "Our Life, our Sweetness, our Hope," etc., but the Bible nowhere gives her such titles. She is recognized as a devout, humble, God-fearing woman, but nowhere are divine honors ascribed to her. The wise men from the East did homage to the Child, not to the mother. "They saw the young Child with Mary His Mother, and fell down and worshiped Him" (Matt. 2:11.) The last glimpse we have of Mary in the Bible is as one of the suppliants in the upper room in Jerusalem, praying for the gift of the Holy Spirit (Acts 1:14,) and there she is designated simply as "Mary, the Mother of Jesus." She is referred to in the Epistles **only once**, and then only under the simple designation, "a woman." "Made of a woman, made under the law" (Gal. 4:4). Our Lord showed great tenderness to His mother, thoughtfully providing for her a home with the most gentle of His disciples when He hung upon the cross. But it would seem that He foresaw the idolatrous homage that would be given to her in ages following and directly guarded against it, ascribing to His mother no powers or honors that do not belong to other godly women. When told that His mother and brethren were desirous to see Him, He replied, "Who soever shall do the will of My Father

Who is in heaven, the same is My brother, My sister, and mother'' (Matt. 12: 50.) When one of His hearers interrupted His discourse with the words, ''Blessed is the womb that bare Thee and the breasts that gave Thee suck,'' Jesus answered, ''Yea, rather blessed are they that hear the word of God and keep it'' (Luke 11: 28.)

Fourth, The Scriptures forbid saint-worship. Contrast with Rome's superstitious honors bestowed upon the bronze statue of Peter in Rome,—which is nothing else than the old heathen statue of Jupiter—that apostle's prompt refusal to accept homage from Cornelius. ''Peter took him up, saying, Stand up; I myself also am a man'' (Acts 10:26). When the Lystrans were about to offer sacrifices to Paul and Barnabas, they rushed forth, saying, ''Sirs, why do ye these things? We also are men of like passions with you, and preach to you that ye should turn from these vanities unto the living God'' (Acts 14: 15). Paul also wrote to the Colossians, ''Let no man beguile you of your reward into a voluntary humility and worshipping of angels'' (Col. 2:18). John also records that when he was about to worship the angel which showed him heavenly things, that messenger of God said, ''See thou do it not; I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God'' (Rev. 22; 9.) As an illustration of Rome's perversion of such plain Scripture, Dr. Blakeney cites the Controversial Catechism, by Father Keenan: ''Should we honor the saints and angels? Then, replying the affirmative, he adds, ''St. John fell down to adore before the feet of the angel,'' referring to Rev. 22:8, but he **takes good care not to refer to the following verse** in which such adoration is forbidden and condemned.

Fifth, Jesus Christ is the only Mediator between God and man. This is the great reason why the adoration and invocation of angels and saints is forbidden. We have seen that such intercessions would be useless, because they could not be heard. They are needless also because we have a great Intercessor, who hears every cry of our hearts, and Him the Father heareth always. Jesus said to His disciples, ''No man cometh unto the Father, but by Me.'' (John 14:6.) ''There is one God, and one Mediator between God and men, the Man Christ Jesus'' ((1 Tim. 2:6.) ''He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them'' (Heb. 7:25.) The same epistle clearly shows that Jesus Christ alone mediates in heaven. Speaking of the fact that the Aaronic high priest went into the holiest of all alone, once a year, with the blood of the atonement, and with burning incense, the writer of this statement shows that Jesus Christ, Who is the High Priest of our profession, thus makes intercession for us in heaven (Heb. 9:24.) The beloved apostle teaches the same great truth when he declares, ''If any man sin we have an Advocate with the Father, Jesus Christ the righteous'' (1 John 2:1.) It was death for any one to interfere with the office of the high priest in the tabernacle or temple. Thus emphatically was it taught that none dare interfere with the Mediatorial work of the blessed Jesus who is the high priest in heaven, the true holy of holies, and Who is the ''One Mediator between God and men.''

It is because Rome's dogmas concerning the veneration and invocation of saints and angels assigns to others a function that belongs only to our Lord

Jesus Christ, that we so earnestly protest against it. Jesus Christ is not only the All-sufficient Mediator, He is **the only mediator between God and man.** He says, "No man cometh unto the Father but by Me." He is the Advocate through whom alone the sinner may hope to find pardon and justification in the sight of God. As the high priest alone went into the holy of holies, so Jesus our High Priest alone atones and intercedes for us at God's right hand.

Through Him we are exhorted to come with all boldness to the throne of grace. "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh, and having a High Priest over the house of God, let us draw near with a true heart, in the full assurance of faith" (Hebrews 10:19-22.)

"Seeing that we have a Great High Priest Who is passed into the heavens, Jesus the Son of God,....let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:14-16.)

One of the visions which John the beloved disciple had on Patmos was of a throne set in heaven, and One who sat thereon, whose appearance was like a jasper and a sardius—the bright light representing the immaculate brightness of Jehovah's holiness, the sardius representing the deep red of His perfect humanity. John also says: "And there was a rainbow round about the throne" (Rev. 4:1-3.) The rainbow is the emblem of the covenant of peace and salvation made between God the Father and our blessed Redeemer. But are we within the provisions of that inviolable covenant? And how may we come within that charmed circle? Simply by drawing near to the throne of grace, to which we are exhorted to come with boldness. He who sits upon that throne says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Why should we not hear His voice? Why try to invent any other way? Why seek for any other intercessor? There is no need for any other. Jesus is able to save unto the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them.

Oh, the folly of those who have set before them this open way, and who yet will not come to God through this way! Once the governor of Pennsylvania visited a jail in which was confined a murderer who was even then under the death watch, waiting the execution of the sentence to die upon the gallows. After the governor had left the prison, the condemned man on hearing that he had been so near, piteously exclaimed, "Why did you not tell me that the governor was here! I would have flung myself at his feet and implored him to have granted me a pardon and to have saved me from the gallows. I would have besought him with tears. I would have clung to him and would not have let him go until he had granted me the desire of my heart."

Reader, you are under a greater condemnation, if you have not sought and obtained the pardoning mercy of God through the blood and intercessions of our Lord Jesus Christ. The way is fully open. He is calling to you now, saying, "Him that cometh unto Me, I will in no wise cast out." Will you come? Neglect not this opportunity until it is forever past and you seek for it in vain with bitter tears,

We are ready to condemn those who through neglect permit their bodily health to be undermined or their business to be ruined. A man had an engagement to meet a purchaser at twelve o'clock sharp to close an important deal. The purchaser was on the spot at the appointed time ready to fill his agreement, although already rueing his bargain. He waited until five minutes past the hour and then departed, leaving behind him a note, "I was here at the appointed time. You were not. The deal is off." But what is the loss of bodily health or the loss of a business opportunity to the eternal loss of the immortal soul? "Today, if ye will hear His voice, harden not your heart."

QUESTIONS FOR CLASS CONSIDERATION

How does Father Conway define a saint?

How does he account for the numerous petitions addressed to the Virgin Mary?

Can they who invoke the saints know certainly that they are saints?

How does Rome try to make sure at this point?

Do the saints in heaven hear our prayers?

Would Josiah be conscious of the sins and miseries of his sons?

Were Abraham and Jacob conscious of the needs of Isaiah and his cotemporaries?

Do the Scriptures give a single example of a prayer addressed by one on earth to a saint in heaven?

Did the messenger from heaven accept the homage of John on Patmos?

Did Jesus ever encourage divine honors to be given to His mother?

Who only entered into the holy of holies in the temple?

Who only intercedes for us in heaven?

What did John see round about the throne?

How may we come within the circle of the rainbow?

Who is now saying, "Come unto Me?"

Why should no one neglect this present opportunity?

LESSON XX

THE WORSHIP OF IMAGES

"I most firmly assert, that the images of Christ, of the mother of God, ever virgin, and also of other saints may be had and retained and that due honor and veneration are to be given them." —Article VIII. of the Creed of Pope Pius IX.

The Council of Trent more fully declares the teachings and practices of the Catholic Church regarding the use of images in the following decree:

"The images of Christ, and of His Virgin Mother, and of other Saints are to be had and retained, especially in churches; and a due honor and veneration is to be given to them; not that any divinity or virtue is believed to be in them for which they are to be honored, or that any prayer is to be made to them, or that any confidence is to be placed in them, as was formerly done by the heathens, who placed their hopes in idols; but because the honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate His saints, whose likeness they represent." (Sess. 25).

In attempting to support her teaching and practice in this matter the Church of Rome cites the making of the brazen serpent and the cherubim which were above the Ark of the Covenant. In the catechism known as "The Grounds of Catholic Doctrine," there are found the following question and answer:

"Q.—How do you prove that it is lawful to make or keep images of Christ and His saints?

"A.—Because God Himself commanded Moses (Exod. 25:18, 19, 20, 21) to make two cherubim of beaten gold, and place them at the two ends of the mercy seat, over the ark of the covenant, in the very sanctuary. 'Thence,' says he (verse 22) 'will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubim which shall be upon the ark of the testimony all things which I will command the children of Israel by thee.' God also commanded (Num. 21:8, 9) a serpent of brass to be made, for the healing of those who were bitten by the fiery serpents; which serpent was an emblem of Christ (John 3:14, 15)." (Page 48).

In reference to the Scriptures thus cited observe:

1. **The case of the brazen serpent furnishes a direct argument against image worship.** Rome is careful not to cite Hezekiah's destruction of that serpent when it became a snare to the people and led them into idolatry. "He removed the high places, and brake the pillars, and cut down the Asherah; and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan"—piece of brass (2 Kings 18:4). So we see that this very example by which Rome seeks to find Scriptural approval for image worship turns out to be a direct condemnation of such a practice.

2. **The cherubim were made by the express command of God.** If the

Church of Rome can produce a command from heaven directing His people to make and to use images in their worship, we are ready to follow the revealed will of God. But such authority cannot be furnished. Remember also that the cherubim **were not adored**. They were not even seen by the people at all. They were kept in the holy place into which the high priest entered, and he but once a year. Romanists cannot prove that the Jews adored the cherubim. Even Vasques, a Jesuit writer and a great authority in the Church of Rome, teaches that image worship was altogether forbidden under the Old Testament dispensation: and he contends that the case of the cherubim does not prove the contrary. He says: "Every image was forbidden as dedicated to adoration; therefore neither the cherubim nor any other image had any worship in the temple" (Vol. I, page 796). Very inconsistently this man teaches that the second commandment was ceremonial and was therefore abolished at the coming of Christ. According to his view image worship was unlawful under the Mosaic, but lawful under the Christian, dispensation. Bellarmine, and many others disagreed with him. They taught that image worship was lawful at all times, and maintained that the second commandment was not merely ceremonial, but moral—an example of the boasted unity which exists in the Church of Rome!

1. **Testimony of the Fathers is against image worship.** This Article, like every Romish dogma which we have considered, lacks that unanimous consent of the fathers which this creed declares to be necessary for the support of any doctrine. Cassander says, "How much the ancient fathers in the primitive Church did abhor all manner of ancient images, even Origen declares" (page 975).

The Council of Frankfort declared: "It is not to be found that any of the patriarchs, or prophets, or fathers did adore images, but the Scriptures cry out to worship only God and to adore and glorify Him alone; and the fathers of the Primitive Church did forbid the adoration of images, as it appears by Epiphanius and Augustine, who reckoned the worshipers of images amongst the Simonians and the Carpocratian heretics" (Page 41.)

2. **Image worship is directly forbidden in the Scriptures.** Nothing can be more express on any subject than the second commandment is in forbidding all such worship. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; And showing mercy unto thousands of them that love Me, and keep My commandments" (Ex. 20:4-6).

A rendering in the Douai Version of v. 5 furnishes even a more emphatic condemnation of image worship than does our common version: "Thou shalt not bow down thyself to them **nor adore them.**" Yet when images are presented for religious veneration in Roman Catholic churches the priest says, in pursuing the ritual, "Come, let us adore."

Evidently, the Church of Rome realizes that image worship is an express violation of the second commandment, and therefore she withdraws it as much as possible from view. She has not dared to remove it from the

Bible, but in her various catechisms and other manuals of instruction, she either omits it in the list of commandments, or attaches it to the first, as though it can claim only an inferior position.

Butler's Catechism, largely used in the British Isles, gives the commandments as follows:

1. "I am the Lord thy God; thou shalt not have strange gods before Me.
2. "Thou shalt not take the name of the Lord thy God in vain.
3. "Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother," etc."

There lies before me a book called, "The Catholic Faith—A Compendium authorized by H. H. Pope Pius X." On page 43 of this manual we read:

"The commandments of the law of God are ten, I am the Lord thy God:

- "1. Thou shalt not have any other God but Me.
- "2. Thou shalt not take the name of the Lord thy God in vain.
- "3. Remember to keep the feasts holy.
- "4. Honour thy father and thy mother.
- "5. Thou shalt not kill.
- "6. Thou shalt not commit fornication.
- "7. Thou shalt not steal.
- "8. Thou shalt not bear false witness.
- "9. Thou shalt not covet thy neighbour's wife.
- "10. Thou shalt not covet thy neighbor's goods.

Thus Rome virtually obliterates one of the commandments which God uttered from Sinai, and which with His own finger He wrote upon tables of stone for the perpetual guidance of mankind through all succeeding ages. Such perversions of Scriptures are in utter violation of the divine warning in Deut. 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you."

Besides the second commandment there are many other passages prohibiting the use of images in the worship of God. "Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves and make you a graven image of any figure, the likeness of male or female" (Deut. 4:15, 16.) "Cursed be the man that maketh a graven or molten image, an abomination unto the Lord, a work of the hands of the craftsman" (Deut. 27:15).

Not only are there many expressions and commands against the making and worshiping of images, but the history of the people of Israel furnishes severe condemnation of such a practice.

It was for the making of an image as an aid to the worship of Jehovah at Mt. Sinai that Aaron and the people were so severely condemned by God and Moses.

Of Jeroboam it is recorded in almost every reference to his name that he "made Israel to sin," through his making the golden calves and setting them up in Bethel and Dan. All kings of Israel who succeeded him followed in his evil footsteps, notwithstanding God's many and emphatic protestations against these violations of His Holy law. Finally, because of Israel's

persistence in disregarding the divine commandments, warnings and judgments, the ten tribes were carried away into a perpetual captivity and were thus blotted out as a distinct body of people. Thus God showed His displeasure against the worship of images in a most emphatic way. That which Jeroboam is so often represented as doing to the kings and people of Israel, the leaders in the Church of Rome are continually doing to mankind. They are causing multitudes to sin by leading them to give to the images of Christ, Mary and other saints, the worship and homage that is due unto God alone. All the reasons annexed to the second commandment have their fullest force against the worship of such images at the present time. Romanists plead that their practice of image worship is not idolatrous, because, unlike the heathen, their thoughts do not rest in the image itself, but look by means of it to the unseen personal spirit which it represents. But heathen writers who defended the worship of images against the early Christian teachers took up the very same position as the Romanists now occupy. They contended that the image itself was nothing to them; it was only a visible means of reaching the unseen being to whom the homage was transferred. Yet the early fathers of the Church, following the example and authority of the prophets of Jehovah, denounced the practice of these pagans as idolatrous. God Himself, in the second commandment, declares that He is a jealous God, and cannot tolerate the giving of homage to images, knowing that the worship which is due to Him alone is soon transferred to the image itself.

Like other unwarranted and forbidden practices, the use of images in Roman Churches has been a gradual process. Toward the close of the fourth century pictures were introduced in the Churches. By the end of the sixth century many statues also were found there. A bitter and pronounced controversy on the worship of images was supposed by the Church of Rome to have been settled at the second General Council of Nice (787) which ordained that images were to be erected and honor paid to them, but not the kind that was to be offered to God. The Church of the first four centuries in spite of erratic tendencies in some quarters set its face against the invocation of saints and the worship of relics and images and gives not the slightest countenance to the worship of the mother of Jesus. From Justin Martyr to Origen and Epiphanius, the early writers testify that such practices were abhorrent to them. Even when these practices and doctrines had taken root in the Church, they were not always universally accepted. The Church of Rome, for example, regards the Second Council of Nice held in 787, called at the instance of Empress Irene as deciding finally about the direction of the worship of images. But it is a matter of history that that Council was not regarded as Ecumenical by the Eastern Church and that it was only within the sphere of Rome's influence that its decisions were accepted. This is proved by the fact that just as there had been a previous Council held in Constantinople in 754 which condemned the use and worship of images, so in 794, or seventeen years after the Council of Nice, there was a most influential synod held at Frankfort, held under Charlemagne, which in the name of three hundred bishops of the Western Church formally rejected the Council of Nice and all its decrees.

While we earnestly protest against the use of images in the worship of God, let us not overlook the positive element in the first and second commandments. We find it in the words, "The Lord thy God in the second, and in these, "Have no other gods," implying, "Have Me as your own living and true God." These commandments forbid atheism as well as idolatry and image worship—not only that which openly and blasphemously says, "There is no God," but that practical atheism which consists in living without Christ, without God, and without hope. Let us take Him as the Lord our God, and we shall have no inclination to worship Him by inventions to please our own fancy.

QUESTIONS FOR CLASS CONSIDERATION

What does Article VIII of the Roman Creed declare in reference to the worship of images?

What is the declaration of the Council of Trent on this subject?

By what Scriptures do Romanists attempt to justify this teaching and practice?

How does the example of the brazen serpent condemn image worship?

By whose express command were the cherubim made?

Were they ever adored by the Jews?

Did the worship of images have the "unanimous consent" of the fathers?

What are some of their testimonies against this practice?

How is this practice condemned by the second commandment?

How does Rome seek to evade the force of this command?

Of what is she guilty in thus setting aside one of God's commandments?

Cite other Scriptures by which image worship is condemned?

How is the divine displeasure toward it shown by the history of the ten tribes of Israel?

What difference does Rome claim to be between pagan idolatry and her image worship?

How did pagans defend their worship of idols in early centuries?

How does God show His displeasure of image worship in the reasons annexed to the second commandment?

What is the central positive requirement in the first and second commandments?

LESSON XXI

INDULGENCES

"I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people."—Ninth Article of the Creed of Pope Pius IV.

Cardinal Gibbons says: "An Indulgence is simply a remission in whole or in part, through the superabundant mercies of Jesus Christ and His saints, of the temporal punishment due to God on account of sin after the guilt and eternal punishment have been remitted. It should be born in mind, that even after our guilt is removed, there often remains some temporal punishment to be undergone, either in this life or the next, as an expiation to divine sanctity and justice. The Holy Scriptures furnish us with many examples of this truth. Miriam, the sister of Moses, was pardoned the sin which she had committed by murmuring against her brother, nevertheless God inflicted on her the penalty of leprosy and of seven days' separation from the people," etc. ("Faith of our Fathers," page 364).

Arthur Cushman in his recent volume on Martin Luther, speaks thus of the rise and progress of the system of Indulgences practiced by the Roman Church. "That traffic was based ultimately upon the Catholic penitential system. According to ancient and modern Catholic belief, forgiveness for sins committed after baptism can be secured only through the sacrament of penance. This requires repentance, confession to a priest, and the performance of acts involving some labor or sacrifice on the part of the penitent, such as fasting, almsgiving, or going upon a pilgrimage. The absolution pronounced by the priest in the confessional insures release from guilt and eternal punishment, but satisfaction must still be rendered in the form of works of penance. If not enough of these are done before death, they must be continued in purgatory until the debt is fully discharged. Only then is the penitent believer prepared to enter heaven. In the early middle ages, the custom grew up of permitting the substitution of some other form of penance for that regularly prescribed by the church. This permission constituted what later came to be called an Indulgence. Large use was made of it in connection with the Crusades, when in order to encourage enlistment in the crusading armies pope after pope assured the soldiers of the cross that their services would be accepted in full discharge of the penance otherwise required of them. This was later extended to those who equipped and sent substitutes in their place, or in other ways contributed to the support of the crusading forces.

"After the Crusades had ceased, granting indulgences in return for the payment of money was continued, and the funds raised were employed to promote all sorts of sacred ends. In the thirteenth century a doctrinal basis for the practice was found by one of the great schoolmen. The Church, he taught, was in possession of a **treasury of merits**, composed of the good deeds of Christ and His saints, upon which the people could draw for the advantage of penitents meeting any condition he might fix. Later the benefit of indul-

gences was extended to souls in purgatory, and the privilege of securing their release from its pains was granted to their surviving friends and relatives upon the payment of a certain sum.

"Theoretically, indulgences affected only the temporal satisfaction required of the penitent either here or in purgatory, but this was not always kept clearly in mind, and often they were supposed to release the purchaser from all the consequences of his misdeeds, a popular misconception sometimes connived at by the authorities.

"The shameful extremes to which the traffic in indulgences was carried on in the sixteenth century was the occasion of the great Reformation of that period. In order to raise funds for the rebuilding of St. Peter's Church at Rome, Pope Leo X. followed the example of his predecessor, Julius II., proclaimed a so-called 'plenary indulgence,' phrased in very sweeping terms and offering to believing purchasers all sorts of benefits, including remission of sins, freedom from the necessity of penance, and the release of their deceased friends from purgatory. The young Archbishop and Elector of Mayence, Albert of Brandenburg, Hohenzollern prince, being in need of a large amount of money to pay Rome for the privilege of assuming the archbishopric, when he already held two other sees, made an arrangement with the pope whereby he was to superintend the traffic in a part of Germany, receiving half the proceeds in reward for his services. He engaged for his chief agent a Dominican prior, John Tetzel by name, a man of learning and reputation, and a preacher of great popular power, who had already abundantly proved his ability to raise money for sacred ends. The following passage from one of his sermons shows how he appealed to the emotions of his hearers:

" 'Do you not hear your dead parents crying out, "Have mercy upon us? We are in sore pain and you can set us free for a mere pittance. We have borne you, we have trained and educated you, we have left you all our property, and you are so hard-hearted and cruel, that you leave us to roast in the flames when you could so easily release us." ' "

For the use of his agents Tetzel prepared a "Summary Instruction," in which the exact nature of the Indulgence was set forth. Four principal graces were granted by the papal bull. The first was a full remission of all sins. Those who desired this, however, had to visit seven churches in Rome and say devoutly in each of these churches seven Pater Nosters and seven Ave Marias. Money was to be contributed by all according to their position and means. Royal persons, archbishops and bishops must pay twenty-five golden florins; abbots, counts and barons ten florins; prelates and lesser nobles who had an income of 500 florins must pay six florins; citizens and merchants with 200 a year must pay three; poorer people one florin or one-half. Those who had no money were required to fast, "for the kingdom of heaven ought not to lie more open to the rich than to the poor." The second grace offered was the privilege of choosing their own confessors. Specially reserved sins might be pardoned once in a lifetime and at the point of death. In cases not reserved, as often as necessary. Vows of pilgrimage or of a religious life might be commuted for other vows. The third principal grace was the participation in the spiritual goods of the

church universal and the full remission of all sins for souls in purgatory. Another grace was "the commutation of all vows for the use of the building of St. Peter's." (Luther and the Reformation, by L. F. Agate.)

Against these practices Luther nailed his 95 theses to the cathedral in Wittenberg, October 31, 1517.

Cardinal Gibbons, referring to this matter, says: "I will not deny that indulgences have been abused; but are not the most sacred things liable to be perverted? This is a proper place to refer briefly to the Bull of Pope Leo X. proclaiming the Indulgence which afforded Luther a pretext for his apostasy. Leo determined to bring to completion the magnificent Church of St. Peter, commenced by his predecessor, Julius II. With that view he issued a Bull proclaiming an Indulgence to such as would contribute some voluntary offering toward the erection of the grand cathedral. Those, however, who contributed nothing shared equally in the treasury of the Church, provided they complied with the essential conditions for gaining the Indulgence. The only indispensable conditions enjoined by the Papal Bull were sincere repentance and confession of sins."

In reply to such admissions, which are made by almost every Roman Catholic writer, it has been well said, "Your doctrines of relics and indulgences have no use—they are all abuse. Guard them as you may in your catechisms and books, practically **they are all abuse**. Millions have prayed at the tombs of your saints who have never offered an intelligent prayer to God through His Son. Millions have worshipped your relics who have never worshipped God in spirit and in truth. And millions have sought deliverance from sin by your penances and extreme unctions and indulgences who never sought it through the blood of Jesus Christ. At this hour many of your Churches in Rome are nothing but spiritual shops for the sale of indulgences" (Kirwan's Letters to Bishop Hughes).

The author of "The Beauties of the Catholic Church" thus defines the difference between "plenary" and "partial" indulgences: "A plenary indulgence is one by which all temporary punishments are remitted, just as if we had rendered full satisfaction for them. A partial indulgence is one by which only a part of the debt of punishment is remitted. For instance, an Indulgence of seven years, or forty days, means the remission, before God, of so much of the temporal punishment as would have been expiated in the early Church by a canonical penance of so many years or days."

"Father" Conway in his "Question Box," answers the following question: "Does not an indulgence of one hundred days mean that by certain prayers recited by the sinner one hundred days of his punishment in purgatory is taken off?"

"Not at all, for the Church does not pretend to know how much of purgatory God remits by a partial indulgence of so many days, years, etc. Historically the phrase arose in reference to the canonical penances of the early Church which were imposed for certain fixed periods. Catholics believe that by the gaining of what is called 'an Indulgence of one hundred days' the repentant sinner does as much toward the remission of the temporal punishment due by God to his sins as was done in former times by the performance of one hundred days of public penance."

That is to say, Father Conway, you say one thing and mean another. You employ language which holds forth to millions the hope that by meeting certain conditions they will shorten the torments of purgatory so much. But you confess that you do not know how much credit God will allow for the prescribed penances. In other words, you accept the price from your dupes, but you cannot deliver the goods.

Arguments Against Indulgences

We believe that the whole system of Indulgences as taught and practiced by the Church of Rome is contrary to the plain teachings of the word of God and to the great plan of redemption which He has provided and made known in His everlasting Gospel.

First, her theory as to temporal punishments which remain to be inflicted after the forgiveness of sins is contrary to the Word of God. It confounds fatherly chastisements with judicial punishments. The forgiveness of sin that is offered in Jesus Christ is full and free. God's message to the penitent and believing soul is: "I, even I, am He that blotteth out thy transgressions for Mine own sake; and will not remember thy sins" (Isa. 43:25). "As far as east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). Paul's declaration concerning the state of those who are justified through faith in Jesus Christ is: "There is therefore now no condemnation to them who are in Christ Jesus" (Rom. 8:1). There are doubtless times when the Lord sends affliction upon those who are disobedient, even though they be among His true children; but these afflictions are sent as **fatherly chastisements**, not as an infliction of a judicial condemnation. Paul makes this distinction very clear in 1 Cor. 11:32: "But when we are judged, we are chastened of the Lord that we may not be condemned with the world." This is a part of his argument for self-examination and the proper observance of the Lord's Supper. If we truly examine ourselves and seek the pardoning mercy and cleansing grace of our Lord Jesus, we may avoid His Fatherly chastisement. The apostle shows also that it is better to be chastened as His children and through these chastisements delivered from the love and practice of sin than to be condemned with the world, with an everlasting condemnation. The apostle to the Hebrews strongly emphasizes the plain distinction between chastisement and condemnation in Heb. 12:6-11: "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God deals with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

Rome's teaching is that part of the temporal punishment which God's children must endure after forgiveness, must be endured in purgatory. They use the term "temporal" as distinguished from "eternal." To the latter they ascribe no limitation, but the former is limited to the period in which the person must suffer during this life and in the fires of purgatory. As we have endeavored to show previously, there is no support for the theory of such purgatorial fires in the Holy Scriptures. We find no suggestion of such

a place in the teachings of our Lord in the apostles. The few texts on which Rome bases such a doctrine can have no reference in that direction. "Ye shall not come out thence until ye have paid the utmost farthing" (Matt. 5:26). This is evidently our Lord's emphatic way of declaring that he shall never be delivered, since he has nothing to pay. "It shall not be forgiven him either in this world, nor in the world to come" (Matt. 12:32). This is another emphatic way of teaching that for those who sin the sin against the Holy Ghost there is no forgiveness. The other text is 1 Peter 3:19: "By which also he went and preached unto the spirits in prison." Taken in its connection, the clearest interpretation of these words is that through Noah, the preacher of righteousness, Christ offered men eternal life while they lived upon the earth, but having rejected that offer they are now in prison, being shut up under chains of darkness. Over against all such supposed arguments in favor of a purgatory, we have the words of our Lord to the thief upon the cross, "Today shalt thou be with Me in paradise," Rome says that Paradise does not mean the abode of the blessed, but in 2 Cor. 12 Paul uses this term as synonymous with the "third heavens" into which he was caught up. Rome also answers that Christ's salvation of the thief on the cross was a miracle of grace and cannot be taken as indicating His ordinary method of dealing with His redeemed ones. Every conversion is a miracle of grace, and there is nothing to show that our Lord's dealings with anyone differ from His usual methods of grace. The whole theory of "temporal punishments" following the forgiveness of sins through the blood of Jesus Christ is contrary to the spirit and genius of the gospel.

Second, Rome's system of Indulgences presupposes that the works of saints are not only meritorious, but in some instances super-abundant. We have already considered the baseless doctrine of works of supererogation, which is the underlying principle of the doctrine of Indulgences. Listen to some of the confessions of God's eminent saints. Jacob declared, "I am not worthy of the least of all Thy mercies" (Gen. 32:10). Job: "I abhor myself and repent in dust and ashes" (Job 42:6). Isaiah: "We are all as an unclean thing and all our righteousnesses are as filthy rags" (Isa. 44:6). Paul: "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15). Our Lord Himself clearly teaches that the works of His faithful servants are without such merit as Rome claims for the deeds of her saints when He says, "When ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do" (Luke 17:10).

Third, Rome's system of Indulgences presupposes that to the Pope is committed the guardianship of "the celestial treasury" and the dispensation of its wealth. This is entirely an anti-scriptural and arrogant assumption. The Scriptures everywhere direct us to our Lord Jesus Christ as the dispenser of His own "unsearchable riches." John the Baptist said to his followers: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Peter said, "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved" Acts 4:12). "Look unto Me, and be ye saved, all the ends of the

earth; for I am God and there is none else" (Isa. 45:22). When Rome claims the right and power to dispense the gifts of God's mercy and grace, she assumes the prerogative which belongs only to the Three-One God.

Why should any soul plant its hopes on Rome's delusive, unreliable promises instead of upon the everlasting promises of the Eternal God? He has given us, not only His promise, but also His oath, that He will make good every thing that He has promised. If you cannot believe the word of God will you trust His oath? Here is His sworn testimony to us: "As I live, saith Jehovah, I have no pleasure in the death of the wicked, but would rather that all would turn unto Me and live. Turn ye, turn ye, why will you die?"

QUESTIONS FOR CLASS CONSIDERATION

What is the Ninth Article of the Romish Creed?

How does Cardinal Gibbons define Romish Indulgences?

What is meant by "temporal punishment" as thus used by Roman writers?

According to these teachers when may part of these temporal punishments be endured?

What connection had this system of Indulgences with the German Reformation?

Against what did Luther protest in his Ninety-five Theses?

What do Cardinal Gibbons and other writers admit in reference to these indulgences?

Is there any Bible foundation for the theory of "temporal punishment" after forgiveness?

What does the word of God invariably call such afflictions as God visits upon His children?

Is there any Scriptural foundation for the teaching of "temporal punishments" beyond this life?

Is there any Scriptural foundation for the teaching that the Pope and his agents have been made custodians of "the celestial treasury," by which they are authorized to dispense Indulgences?

LESSON XXII

ROME'S CLAIM TO BE THE MOTHER AND MISTRESS OF ALL CHURCHES

"I acknowledge the Holy, Catholic, Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."—Article X. of the Creed of Pope Pius IV.

This is one of the most unjustifiable and unwarranted claims that has ever been made in all the annals of mankind. It is a claim of lasting and absolute supremacy over all the churches of Christ upon earth. And the Bishop of Rome claims that he has exercised this dominion by the gift of Christ from the earliest planting of Christianity. The very assumption of the name "The Catholic Church" by the Roman hierarchy is in keeping with the other unwarranted claims for which this organization has been characterized for centuries. In the Old Creed of the Church, that which was adopted by the Council of Nice, which met A. D. 325, this declaration is found: "I believe in one Catholic and Apostolic Church." But it is the height of presumption for Rome to claim that the Council of Nice meant by this the Church of Rome. Rome had no dominating voice in that council. It was called together by Emperor Constantine. Bishop Sylvester of Rome received his summons to attend the council, but being too old and infirm to obey in person he sent two of his presbyters to represent him, Victor and Vincentius. That was indeed a remarkable assemblage. There has been none like it in all the history of mankind. It brought together men from remote parts of the world. Among them were many who could show in their bodies marks of their suffering for the faith; for it had been only some twenty years since the terrible Diocletian persecution, under which many suffered imprisonment or torture, and some of these survived to tell of the faith for which they had suffered in the Council of Nice. But the Church of Rome had no deciding voice in that assembly. The great champion of the "truth as it is in Jesus" in that Council was a young presbyter of Alexandria, Egypt, Athanasius by name, whose previous training and service had been confined to his native country. Therefore when the Council declared its faith in "the one catholic and apostolic church," it surely had not in mind the bishop of Rome and his associates.

First, we deny Rome's claim to be the "Mother of all Churches." How can such a claim be made in view of our Lord's command to His disciples that "repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem" (Luke 24:47)? There is no mention made here of Rome as the Mother of all Churches, where the work of evangelizing the world was to begin. Neither do we find such a recognition in the great commission recorded in Acts 1:8: "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" The great fact which our Lord emphasized in His directions

to His disciples was that their work of world-evangelization was to begin in that city which for a thousand years had been the central seat of the worship of the true God and at whose gates He had been crucified, as much as to say, "Let the first offer of salvation through My blood be offered to the men who were instrumental in shedding that blood."

Then as the gospel began to spread, and a new center of evangelization became necessary, it was not Rome, but Antioch in Syria, which God chose for that purpose. To that city Saul of Tarsus was led, and when the church of Antioch had grown strong in numbers and in efficient Christian workers, the Spirit of God gave the commission, "Separate Me Barnabas and Saul for the work whereunto I have called them." And foreign missions in their most distinct sense then had their beginning. From Antioch Paul started out on each of his three great missionary journeys by which the gospel was carried to Cyprus, to Asia Minor and to Greece, and to Antioch he returned at the close of each journey to recount the wonders of grace which God had wrought through him and those with whom he was associated.

All this time where was the Church of Rome? It was gathering strength, not through the planting by any of the apostles, but evidently through the scattering of gospel seeds by some who were present in Jerusalem on the day of Pentecost, the great birthday of the Christian Church. For it is recorded that among the peoples assembled in Jerusalem at that time were "sojourners from Rome, both Jews and proselytes" (Acts 2:10.) It was doubtless through the personal testimony of these "strangers from Rome" that the seeds of Christianity were first planted in the imperial city, and through the efforts of humble vessels, such as the tent-makers, Aquila and Priscilla, that the work made progress in that great center of humanity. Yet how persistent Rome's historians are in their efforts to place the Church of Rome on the list of apostolic churches, as though it had been planted by apostolic efforts! Not many of their accredited authorities go the length of one Catholic writer who reasons in this way: "Who founded the Church of Rome? It could not have been the Apostle Paul, since we learn from his writings that there was a church in that city before he visited it. Therefore the founder could have been no one but the apostle Peter." There is no ground for the tacit assumption in this argument that the Church of Rome was founded by any apostle.

Not less arrogant is Rome's claim that she is "**the Mistress of all Churches.**" This assumption is as unfounded as her claim that she is "the Mother of all Churches." It is a matter worthy of inquiry: "From what source does this claim of supremacy come? Is it accorded to Rome by all other parts of Christendom?" A writer tells of reading that Paris is the great controlling capital city of the whole world, but he adds that he finds this claim nowhere but in the writings of French authors. Rome is not bashful about urging her claim to be "the Mistress of all Churches." But there has been no universal recognition of it by other parts of the Church of Jesus Christ. Gregory the Great is reckoned by Rome as one of the purest and mightiest of her bishops. In the authorized list of popes he is set down as filling

that office between the years 590-604. When there fell under his eyes a letter from John the Faster, Patriarch of Constantinople during the years 582-595, in which he called himself the "universal bishop," Gregory gave vent to his indignation in the following terms: "What wilt thou say to Christ, the Head of the Universal Church, in the trial of the last judgment, who by the appellation of 'universal' dost endeavor to subject all His members to thee? Whom, I pray, dost thou mean to imitate in so perverse a word but him who, despising the legions of angels constituted in fellowship with him, did endeavor to break forth to the top of singularity, that he might be subject to none and alone be over all? Who also said, I will ascend into heaven and will exalt my throne above the stars. For what are thy brethren, all the bishops of the universal Church, but the stars of heaven, to whom as yet by this haughty word thou desirest to prefer thyself and to trample on their name, in comparison with thee?" (Epistles of Gregory, 4:38). On another occasion he wrote: "I confidently say that whosoever calls himself universal bishop, or desires to be so called, does in his elation forerun Anti-Christ, because he proudly places himself before others" (Gregory I., Book 6, Epistle 30). In denouncing John the patriarch of Constantinople for so styling himself, comparing him to proud Lucifer, he certainly condemns every one who might assume such a high-sounding title. The Catholic Encyclopedia says: "The pope (Gregory) expressly disclaims the title 'universal' for any bishop, including himself" (Under article "John the Faster," Vol. VIII.). What would Gregory have said of Boniface, the second from himself in the accredited list of popes who in the year 609, according to Matthew Paris, an English monk, solicited this title, with all the power and preferment for which it stood, from the Emperor Phocas who had wormed his way from the rank of a centurion to the emperor's throne by the murder of the rightful ruler Maurice and his five sons, dragging them from the church in Chalcedon, and later beheading the wife of Maurice, his remaining son and three daughters?

The supremacy of the Church of Rome has never been universally acknowledged. The Greek Church never acknowledged her pretensions. In the darkest ages Rome ruled only in the West, and there her dominion was never universal. The Christian Church had an existence in the British Isles long before Rome sent her messengers to convert the "Angles who ought to be angels." As Dr. Blakeney says:

"Christianity was first introduced into Britain very early. Theodoret says, 'The Apostles persuaded even the Britons to receive the law of the crucified Lord' (Tom. 4, Sermon 9). He says further, that 'Paul, after having gone into Spain, brought salvation to the islands that lie in the ocean' (Tom. 1, in Ps. 116). He evidently alludes to the British Isles. We might quote many other testimonies of the earliest writers which prove the same. Christianity flourished in Britain in the 2nd, 3rd, 4th, and 5th centuries. Gildas and Bede speak with praise of the Martyrs of the British Church. **Three Bishops from Britain attended the Council of Arles, A. D. 314.** Their names are appended to the Acts of the Council. This is evident from the Collection of Councils by Labbe, the Jesuit (Edition, 1422). **British Bishops were also present at the Council of Sardica, A. D. 347.** It was in the year 596, at a time when the papal power was being developed, that Austin, a Monk—not the

Bishop of Hippo—appeared in England, and demanded that the British Church should conform to the rites of the Romish. The British, however, boldly resisted this aggression upon their rights, but were obliged to take refuge in Wales, where they long after maintained their independence. This is proved by reference to the works of Bede, the historian—Romish authority! (Lib. II., c. 2). Though Christianity existed in Ireland before the time of St. Patrick, yet he may be called the Apostle of the Irish; inasmuch as he was the means of firmly establishing it in the land. He died in the year 465. The Papal supremacy was not established in Ireland until the year 1172, when Pope Adrian, having authorised Henry II. to invade Ireland, the independence of the Irish Church was surrendered in the Synod of Cashel, which decreed that 'all Divine offices be **henceforth** regulated, in all parts of the Irish Church, after the pattern of the Holy Church, according as it is done in the Church of England' (Gerald. Camb. Hibernia Expurgata, c. 34). Thus the old churches of Britain and Ireland, in the very early ages, were unconnected with the Papacy. The Church of Rome never ruled the whole Church."

A Roman writer appeals to the "fact of the supremacy," but the fact never existed. The Greek Church never admitted the dogma, and today more than half of Christendom rejects the empty boast. The same writer says, "God's words are proved by their results." But the results in this case are far from substantiating Rome's claims.

With equal emphasis do we reject Rome's claim to be the **Holy Apostolic Church**. We do not deny that there have been, and still are, in it many devout and earnest souls who have striven or are now striving after holiness of character. What we deny is that the Church of Rome as a body is entitled to be called the **Holy Roman Catholic Church**. We charge against her that her established relations concerning the confessional and the celibacy of the clergy have led to great immorality in the lives of many who are brought under her influence. Upon her skirts there also rests the blood of thousands of God's martyrs who were cruelly tortured and slain because they dared to witness for the truth. Even to this day Rome has never rescinded the countless bulls of popes calling for the extermination of those whom she regards as heretics. Honorius III. (1216) published a bull approving of the laws of the emperor for the extermination of heretics. Innocent IV. published a bull to the same effect. Alexander IV. (1524) published a bull for the appointment of officers to discharge the functions of the Inquisition against heretics. And many of their successors have issued similar or even severer decrees. For the fruits of such enactments we point you to the massacre of St. Bartholomew, the fires of Smithfield, the tortures and auto de fes of Spain. Rome takes to herself the mystic name Babylon given in the Revelation. Let her also accept the description of her deeds—"drunk with the blood of the saints and with the blood of the martyrs of Jesus" (Rev. 17:6).

Rome boasts of her unity and claims to be the fulfillment of our Lord's prayer in John 17:21: "That they all may be one, even as Thou, Father, art in Me and I in Thee; that they also may be in us, that the world may believe." The Church of Rome is the most completely organized system on the face of the earth today. If corporate unity is what our Lord meant in this prayer, then

Rome might have some shadow of support for her claim. But the unity for which Christ prayed must be first of all a unity in Jesus Christ, every member being united to Him as the branch is to the vine. The purpose of this prayer is stated by our Lord, "That the world may believe." Has this purpose been realized in lands where the domination of Rome has been most complete—in Italy, France, Spain, Austria, South America, Mexico? Has the result of her oneness been that all mankind has turned from the darkness of sin to love and good works? Let the history of these lands during the past centuries answer. Besides, let it ever be remembered that Rome's boasted unity is a mere sham and pretense. Cardinal Manning wrote to Monsignor Talbot: "It is well that the Protestant world does not know how our work is hindered by domestic strife" (Purcell's Life of Manning, Vol. 2, pages 80, 81).

Rome herself has been the most fruitful source of disunion among the followers of Jesus. Through her failure to preserve the truth as it was once delivered to the saints, through her persecution of those who were seeking to rediscover and republish the truth, through her excommunication and extermination of those who loved the truth of God and who sought to make it known, Rome has sown discord and strife and alienation in the world.

The true Apostolic Church is the Church that "continues in the apostles' fellowship and doctrines, in prayers and in the breaking of bread" (Acts 2:42).

QUESTIONS FOR CLASS CONSIDERATION

- What is the tenth article of the Romish Creed?
- Can these claims of Rome be called modest or reasonable?
- What do you say about her claim to be the "mother of all churches?"
- Where did our Lord command His disciples to begin to preach?
- In what city was the first Christian church planted?
- What became the next great center for the distribution of gospel light?
- How was the gospel first carried to Rome?
- Have the churches of Christ ever universally recognized Rome's supremacy?
- How did Gregory the Great consider the title of universal bishop?
- From whom did the second in descent from him solicit this title?
- Has the Greek Church ever recognized Rome's pretensions?
- Can Rome rightly claim to have planted the Christian Church in the British Isles?
- Are Rome's claims to holiness any more solidly supported than her claims to be the mother and mistress of churches?
- What description is given of her in Rev. 17?
- Can she rightly claim to be the fulfillment of John 17:21?
- How has she been guilty of schism in the body of Christ, dividing His followers into ranks and classes?
- Has Rome's unity been such as to lead the world to believe in the Lord Jesus Christ and to find life through His name?
- What is the true Apostolic Church?

LESSON XXIII.

PETER'S PRIMACY

"I promise true obedience to the Bishop of Rome, successor to St. Peter Prince of the Apostles and Vicar of Jesus Christ."—Article X. of the Creed of Pope Pius IV.

The primacy of Peter is only one link in a chain of declarations by which the Roman Pontiffs claim supremacy over the world. Part of the decree of the Vatican Council, held in Rome, 1870, is that "according to the testimony of the Gospel, a primacy of jurisdiction over the whole Church was promised immediately and directly to the blessed Peter the Apostle, and was conferred upon him." To which is added, "What the Chief Pastor and Great Shepherd of the sheep, the Lord Jesus Christ, instituted in the purpose of the Blessed Peter, the Apostle, for the perpetual welfare and lasting good of the Church, this must by the institution of Christ last forever in the Church, which, being founded on a rock, shall remain ever firm to the end of the world." And to this another canon is added: "If any one shall say that it is not by the institution of Christ, our Lord Himself, that is, by divine right, that Blessed Peter has an unbroken line of successors in the primacy over the whole Church, or that the Roman Pontiff is not the successor of Blessed Peter in the same primacy, let him be accursed."

Putting together the various declarations of this and other Councils, the claims of the Church of Rome concerning the supremacy of the Roman Pontiff may be stated in the following terms:

"First, that in the course of His earthly ministry, the Lord Jesus conferred on Simon Peter a primacy of jurisdiction and authority over the rest of the Twelve as well as over the whole Church, so that he was entitled to their obedience and submission;

"Secondly, that this primacy was not to be confined to Peter, but was to be transmitted through him to an uninterrupted line of successors for all the later history of the Church;

"Thirdly, that by the Lord's special guidance and under His divine sanction, the Apostle Peter became Bishop or chief ruler at Rome and died in the occupancy of that See; and

"Fourthly, that by the authority of the Lord, Peter did actually entrust to all the future occupants of that bishopric, the same jurisdiction over the whole Church of Christ that had been committed to him and that he himself had wielded." ("The Principles of Protestantism" by J. P. Lilley, D. D.).

Four passages of Scripture are used by Romanists in their efforts to establish the primacy of Peter:

1. **The Rock Text.** "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18.) This was our Lord's answer to Peter's open confession, "Thou art the Christ, the Son of the Living God." Three different interpretations have been given to the words of Christ, "and upon this rock I will build My church." (1) That He referred to the confession which

Peter had just made. It is well known that two forms of the Greek word for rock are here employed. "Thou art **Petros** and upon this **petra** I will build," etc. The former means a stone which is capable of being moved, the latter denotes the bed rock which is fixed immovably in the earth. The temple in Jerusalem rested upon a great bed rock which covered acres of ground. Upon this immovable bed the great stones used in building the temple were placed. Evidently our Lord had a purpose in changing from the one form to the other. This is more manifest when we keep in mind the demonstrative pronoun, **taute**—"this rock." Had he intended to signify Peter as the rock on which His church was to be built, would He not have said, "Thou art the rock man, and upon thee will I build My church?" The use of the word "this rock" most naturally refers to the confession which Peter had just made. (2) A second interpretation is that **our Lord meant Himself by the rock of which He spoke.** There is practically little difference between this and the former interpretation; for Peter's confession virtually acknowledged Jesus Christ as the Eternal, Unmovable One upon Whom all things depend. The first interpretation has this distinction, that it implies that the Church rests upon Christ as revealed and recognized and acknowledged. For it is only in proportion as mankind come to know, acknowledge and trust in Him that His church is established and extended in the world. In support of these interpretations thus mutually explanatory of each other, we may well cite the words of the apostle Paul: "Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11). "That rock was Christ," (1 Cor. 10:4). Also the words of the Apostle Peter himself: "To whom coming as unto a living stone.....ye also as living stones, are built up a spiritual house" (1 Peter 2:4, 5). (3) A third interpretation, and that on which Rome chiefly bases her claim for Peter's supremacy, is that the apostle **Peter was the rock** upon which Jesus declared He would build His Church. There is a sense in which Peter was one of the foundation stones on which the Church was built, but not upon Peter exclusive of the other apostles. At a later time our Lord recognized all the apostles as having equal authority: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18). It was in recognition of the place of authority and influence given by our Lord to His apostles that Paul says in Ephesians 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." On the same principle it is written in Revelation 21:14: "And the walls of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The Apostles were all foundation stones, each resting upon the great bed rock Jesus Christ, in the sense that being close to Him they came to know His mind and will and were His instruments in proclaiming to the world the principles upon which His everlasting Kingdom was established.

One of the earlier declarations of the Creed we are now studying is "Neither will I ever take and interpret them (the Scriptures) otherwise than according to the unanimous consent of the fathers" (Article II, Creed of Pius IV.). In the Vatican Council, Bishop Kenrick, of St. Louis, was ready to show that in a collection of testimonies from the "fathers" concerning this disputed text only about seventeen favored the interpretation that Peter

was the rock upon which Christ built His church, while about seventy held either the first or the second of the interpretations given above.

2. **The Key Text.** "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). The grant of the keys to Peter is quoted in proof of his supremacy. A key is a figure and implies a door. Peter used the keys when he opened the door of the gospel church, first to the Jewish world on the day of Pentecost (Acts 2: 41) and again when he opened the kingdom to the Gentile world as he preached the gospel in the house of Cornelius in Cesarea and baptized those who confessed His name (Acts 10 and 11). Our Lord Himself used this figure elsewhere in speaking of the communication of knowledge. Speaking of the Jewish scribes or lawyers who had withheld from the people the true knowledge of the word of God, Jesus said, "Woe unto you, lawyers! For ye have taken away the **key of knowledge**; ye entered not in yourselves and them that were entering in ye hindered" (Luke 11:52). We have no disposition to detract from the honor or the responsibility which our Lord placed upon His servant Peter when He placed in his hand the key of knowledge, which he so faithfully used in opening the kingdom to both Jew and Gentile. But that He did not place in his hands the key as a token of universal supremacy is evident from many considerations.

(1) Our Lord retains in His own hand the key of government. Hear His own words spoken to John on Patmos: "These things said He that is holy, he that is true, he that hath the **key of David**, he that openeth and no man shutteth; and shutteth and no man openeth" (Rev. 3:7). Recall also these words: "I am alive forevermore, and have the keys of hell and of death" (Rev. 1:18).

(2) Whatever authority was conferred upon Peter as to binding and loosing was afterward bestowed equally upon the other apostles, as recorded in Matthew 18:18. We have already seen that the apostles together exercised this authority in loosing the church of the Christian dispensation from the ceremonial obligations which bound the Jews under the old dispensation, and binding upon them the principles of purity, righteousness and love.

(3) Peter himself never claimed supremacy or superiority over his brethren. Recall his own words: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ" (1 Peter 5:1). He called himself an elder and a witness, but nowhere the Vicar of Jesus Christ upon earth.

(4) His supremacy was nowhere recognized by the other apostles. If he had been appointed as the head of the whole Church, he would have sent others here and there to do his bidding. On the contrary Peter was sent by the other apostles. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John" (Acts 8:14). Think of "His Holiness," the pope, being sent by the cardinals to Paris or Berlin to preach the gospel!

(5) In the Council held in Jerusalem, James, not Peter, acted as the presiding officer and it was "the sentence of James" that was sent throughout the churches (Acts 15:6-29).

(6) Peter, James and John are called pillars in the church. "James, Cephas and John, who seemed to be pillars" (Gal. 2:9). How could Peter be a pillar and be foundation at the same time. In the same connection we are told that Paul withstood Peter to the face, "because he was to be blamed" (Gal. 2:11). How does this comport with the idea of his being an infallible pope with supreme authority?

(7) Paul was always deeply humble because of his own persecution of the followers of Jesus, calling himself the chiefest of sinners, and "not fit to be an apostle;" yet so far as his authority was concerned he was bold to declare that "he was not a whit behind the **very chiefest apostles**" (2 Cor. 11:5). How does such a declaration agree with the notion of Peter's being supreme in authority over his brethren?

(8) When Paul catalogues the various officers of the church, he does not begin, "First, the chief apostle or Vicar of Jesus Christ" or "the Father of Kings and Princes," but: "Apostles and prophets, evangelists, pastors and teachers" (Eph. 4:11).

(9) Our Lord distinctly warned His disciples against claiming or exercising superiority one over another. "Neither be ye called masters, for one is your Master, even Christ. He that is greatest among you shall be your servant." (Matt. 23:10, 11). "Whosoever of you would be the chiefest shall be servant of all, for even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:44, 45).

(10) The other apostles certainly did not understand their Lord to mean that Peter was to wield a supremacy over them. On their way back from Cesarea Philippi, where our Lord spoke the words, "Upon this rock will I build My Church," the disciples were wrangling over the question, "Which of us shall be the greatest?" When He asked them, "What were ye disputing about by the way?" they were ashamed at first, then they came to Him with the question, "Which of us shall be the greatest?" If they had thought that He meant to place Peter at the head of their band, would they have asked this question? As shown above, His answer taught clearly that no one should seek supremacy over the rest.

3. **The Confirmation Text.** "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayer for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren" (Luke 22:31, 32). Rome translates the latter clause, "**Confirm thy brethren.**" We submit that a candid reading of these words of our Lord do not convey any thought of Peter's supremacy over his brethren, but the very reverse. They were a prediction of his sad fall against which Jesus faithfully warned him. Here he is reminded that only through the intercessions of his Lord would he be preserved from making utter shipwreck. He is also exhorted to do all in his power after his restoration to counteract the evil influence of his denial by encouraging his brethren to continue true and steadfast.

4. **The Restoration Text.** Another passage frequently employed by Rome's advocates in defense of Peter's primacy are the gracious words recorded in John 21:15-17 by which Peter was recommissioned as a pastor in the presence of a number of his fellow disciples. Three times, beside a fire of coal in the

court of the high priest's palace, Peter had denied that he knew his Lord. Three times beside a fire of coal on the shore of lake Galilee, Jesus asked him the question, "Lovest thou Me?" the question becoming more searching with each repetition, as appears especially in the different Greek words employed. The effect of this searching examination was not the conferring of greater dignity and authority upon this apostle in the presence of his brethren. We are told that Peter was grieved because Jesus said unto him the third time, "Lovest thou Me?" The effect of the Lord's words was to produce humiliation and grief, not elation over an advancement to greater authority and dignity.

QUESTIONS FOR CLASS CONSIDERATION

- What is the teaching of Rome concerning the primacy of Peter?
- What four texts of Scripture are chiefly used in support of this dogma?
- What does Jesus say in the rock text?
- What various interpretations have been given to these words?
- What are the different significations of the words "petros" and "petra"?
- Do the "fathers" give unanimous testimony to the interpretation that Peter was the rock on which Christ founded His church?
- What does Paul testify concerning the rock?
- What testimony does Peter himself give in his first epistle?
- In what sense were all the apostles foundation stones?
- What does our Lord say in the "Key text?"
- To what kind of key does our Lord refer in Luke 11:52?
- When did Peter effectively use the key of knowledge?
- Did our Lord confer upon any one the key of universal government?
- What authority was equally shared by all the apostles?
- Did Paul ever acknowledge that he was inferior in authority to Peter (2 Cor. 11:5)?
- Is the office of Vicar or Chief Apostle ever given in the catalog of church officers?
- Against what spirit did our Lord frequently warn his apostles?
- What other texts are used by Rome in support of Peter's primacy?
- Do these texts confer added authority, or a deeper humiliation?

LESSON XXIV.

BISHOPS OF ROME NOT PETER'S SUCCESSORS

"I acknowledge the Holy, Catholic, Apostolic Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." (Article X. of the Creed of Pope Pius IV).

We have already seen that even though the supremacy of Peter over the other apostles and ministers of Christ were established, this would not substantiate Rome's claim for spiritual dominion unless she can show also that her Pontiffs are the real and true successors of that Apostle and inheritors of the power which he is supposed to have possessed. We believe it has been clearly shown that no such primacy as Rome claims for him was ever bestowed by our Lord upon the apostle Peter. If this be true, then all her claims of authority in view of being his successors must fall to the ground. But even though his supremacy were sufficiently established, it still remains for Rome to prove that the Apostle Peter became Bishop or chief ruler, at Rome and died in occupancy of that See; and also that by the authority of the Lord Jesus the said Apostle did actually commit to the future occupants of that bishopric the same jurisdiction over the whole Church of Christ that had been committed to him and that he himself had wielded.

First, it devolves upon Rome to establish the fact that Peter exercised the office of Bishop or Pope in the city of Rome. Her claim is that he filled that position for a period of twenty-five years. The generally received account among Roman Catholics, one which can claim a long traditional acceptance, is that Peter came to Rome in the second year of Claudius, that is, A. D. 42, and that he held the See for twenty-five years, a length of episcopacy never reached again until during the pontificate of Pope Pius IX, who exceeded it in duration. In the Catholic Encyclopedia it is stated: "It is widely held that Peter paid a first visit to Rome after he had been miraculously liberated from the prison in Jerusalem; that by 'another place' to which he departed (Acts 12:17), Luke meant Rome, but omitted the name for special reasons. It is not impossible that Peter paid a missionary visit to Rome about this time. We cannot appeal in support of this theory to the chronology in Eusebius and Jerome, since, although these notices extend back to the chronicles of the third century, they are not old tradition, but the result of calculation on the basis of episcopal history. Into the Roman list of Bishops dating from the second century there was introduced in the third century the notice of a twenty-five year pontificate for St. Peter." Unless it can be shown that Peter's residence in Rome extended over a considerable period, there is no ground for the Roman claim, that he acted as bishop over that city. Unless it can be shown that it was a case of "absenteeism." But in Roman Catholic and Episcopal circles, an absentee bishop has a very unsavory name. If a man is considered worthy to fill that position, it is expected of him that he reside within the precincts of his bishopric, whatever the trials and hardships to which this may subject him.

The only scrap of Bible authority for Peter's residence and bishopric in Rome is found in the closing salutation of his first epistle: "She that is in Babylon, elect together with you, saluteth you" (1 Peter 5:13). This is an admission on the part of Rome that the Babylon of which John speaks in the Revelation, on which such severe judgment was pronounced because of its great corruption, is to be regarded as a Biblical name for Rome, which she is at times very loath to admit. But the Book of the Revelation is a highly figurative or emblematic book from beginning to end, while the epistles of Peter are of the more didactic character. It is scarcely reasonable to understand that in an epistle of such a character Peter would employ figurative or emblematic names in giving a post mark to an epistle. Besides there are evidences that Peter actually visited Babylon in the East and preached the gospel there, and that it was from that center that he wrote this epistle. The very dedication of the letter in the opening verses seems to favor this idea. Greetings are sent to the dispersed of Israel in Pontus, Galatia, Cappadocia, Asia and Bythinia, places located chiefly in Asia Minor. But no mention is made of those who were dispersed in the far east. If Peter were himself in that eastern district when he wrote his letter, we have an explanation made why he sent no greetings to the people in that locality.

Another evidence that seems to disprove Rome's claim that Peter had a protracted residence in Rome, is the absence of all reference to him by Paul in his letters to and from that city. In the closing chapter of his Epistle to Rome salutations are sent to twenty-six persons whom Paul mentions by name. The time of writing this epistle was near the close of Paul's third missionary journey, which would be clearly within the period which Romanist advocates name as the probable time of Peter's pontificate in that city. Is it not strange that Paul would name so many members of the Church and yet make no reference to its Bishop or Pope? Five years later Paul is himself a prisoner in Rome, and during his captivity he wrote several of his epistles—Ephesians, Philippians, Colossians and Philemon—in which he sends the greetings of numerous people in Rome to those whom he was addressing, but nowhere does he mention Pope Peter as one who joined with him in sending messages of cheer and hope. After another period, Paul is prisoner for the last time in that city. He is writing his farewell letter to Timothy, knowing that the time of his departure is now at hand. We find him saying in that letter: "At my first offence no one took my part, but all forsook me; may it not be laid to their account" (2 Tim. 4:16). Rather hard on Pope Peter, to think that he had no sympathy to offer Christ's prisoner at such an hour. "Only Luke is with me. Take Mark and bring him with thee." Where is Peter now? Evidently a case of "absenteeism," if he was filling the bishopric of Rome at that time. And Rome's tradition is that Peter and Paul were both martyred on the same day. The evidence of Peter's companionship with Paul during his imprisonment seems very slight in view of Paul's own letters. It still remains for Rome to prove that Peter exercised the office of bishop in that city—not merely that he may have visited it and suffered martyrdom there.

The evidence of Peter's martyrdom in Rome rests upon scattered tra-

ditions. Even granting that these traditions are correct, what has Rome to show in favor of her claim that by the revealed will of Jesus Christ the Bishops of Rome were appointed as his apostolic successors, including universal supremacy over the Church? There surely was not universal recognition of such authority during the early centuries of the Christian Church. We have already seen (in Lesson 22) how Gregory the Great revolted from the thought of any one calling himself "Universal Bishop." If such a claim on the part of the Bishops of Rome was recognized in other parts of the Church, then why were not disputed points referred to him for settlement instead of calling councils for this purpose? The fact is that Rome had a long struggle to come into the possession of the power which she eventually attained, and this was not done **without resort to forgery and fraud**. Three documents served a very large part in building up the Roman hierarchy and giving to her the mighty sway in matters both spiritual and temporal which she possessed in the Middle Ages. These articles were (1) the Pseudo-Clementine writings, including the so-called "Second Clementine Epistles to the Corinthians" and two Epistles to the Virgin. Each of these documents strongly supported the claims of the Roman Bishop. The writer in the Catholic Encyclopedia says: "Many critics have believed them genuine, for they were known in the fourth century to St. Epiphanius and St. Jerome. But it is now admitted on all hands that they cannot be by the same author as the genuine epistles to the Corinthians."

Second, "The Donation of Constantine." Again we quote from the Catholic Encyclopedia: "By this name is understood a forged document of Emperor Constantine the Great, by which large privileges and rich possessions were conferred upon the pope. It is addressed by Constantine to Pope Sylvester (314-325) and consists of two parts. In the first part he relates how he was instructed in the Christian faith by Pope Sylvester, makes a full profession of faith, and tells of his baptism in Rome by that pope and how he was cured of leprosy. In the second part, Constantine is made to confer on Sylvester and his successors the following possessions: The primacy over the four patriarchs of Antioch, Alexandria, Constantinople and Jerusalem, and over all the bishops in the world. The pope shall enjoy the same honorary rights as the emperor, among them the right to wear an imperial crown, a purple cloak and tunic, and all imperial insignia or signs of distinction," etc. The same writer adds, "This document is without doubt a forgery, fabricated somewhere between the years 750 and 850. As early as the fifteenth century its falsity was known and demonstrated. Cardinal Nicholas of Cusa spoke of it as a dictamen apocryphum. Some years later, Lorenzo Valla proved the forgery with certainty," etc.

Third, **The False Decretals of the Pseudo-Isidore**. These Decretals, according to the same authority, consisted of: (1) Sixty apocryphal letters attributed to Popes from St. Clement to Melchiades (from 88 to 314). (2) A treatise on the Primitive Church and the Council of Nice. (3) Letters of thirty-three popes, from Sylvester to Gregory II. All of these documents strongly supported the claims of the Roman Bishops and the Roman Church. The Encyclopedia says, "Nowadays every one agrees that these so-called

papal letters are forgeries. The Middle Ages were deceived by this huge forgery, but during the Renaissance the canonists generally began to recognize the fraud. Suspicion began to grow. In 1628 the Protestant Blondel published his decisive study, 'Pseudo-Isidorus and Turrianus vapulantes.' Since then the apocryphal nature of the decretals has been an established fact. The last of the false decretals that had escaped the keen criticism of Blondel was pointed out by the Catholic priests, the brothers Ballerini, in the eighteenth century."

According to Rome's own testimony, these fraudulent documents were in existence from the eighth or ninth century to the fifteenth or eighteenth century, and during this period of seven hundred years were used for all that was in them in the support of Roman claims. And it was during these years that the Roman Church attained to her greatest power, both ecclesiastical and political. This is the way "Father" Conway answers a question in reference to these spurious documents:

"In fact there is not a single prerogative or privilege of Rome asserted in the False Decretals which was not generally recognized as the common law of the Christian Church. They changed nothing, altered nothing, added nothing; at most they only put into convenient shape what was before less easy of access, and so helped to popularize a doctrine which was sometimes forgotten by local prelates, and to keep before their minds that dependence on the Holy See which is the central doctrine of Catholic ecclesiastical discipline. The popes saw them disappear with perfect equanimity, for their power rested not on them, but on the words of Christ" (Question Book, pp. 294, 295).

Yes, Rome admits now, and has admitted since the light was turned on, that all these documents were fraudulent. But Rome **has never given back the goods** which she obtained through these False Decretals and other spurious papers. If I were to receive a forged check for a thousand dollars, given to me without any right or title to what it represents, and I avail myself of the money for which it stands, would I not be under obligations to make restitution for that which I thus unlawfully received? But when has Rome shown any disposition to make restitution of the unwarranted pretensions and powers which she came into at least a fuller possession of by means of these forged documents?

There is one respect in which Roman councils and pontiffs are the true successors of Peter. In Mark 14:71 we read: "But he began to curse and to swear, I know not the man." The word translated curse is "anathematize," a word which enters so largely into Rome's canonical literature. The Council of Trent enacted 126 canons and five decrees on original sin, and each decree and canon is followed by Peter's curse, even Peter's word, transferred into Latin—**anathema sit**. The last words uttered in that Council by its bishops was a response to the Cardinal of Lorraine, who exclaimed, "A curse upon all heretics" (anathema cunctis hereticis), and in response the bishops answered, "Let them be accursed" (anathema, anathema!). Dr. William Cathcart, who refers to this in "The Papal System," adds, "If the succession to Peter fails in some things, it can be stoutly maintained in ref-

erence to cursing, by the testimony of every papal canon published for many centuries."

One of the best evidences that the popes of Rome are not the successors of the Apostle Peter, is the difference in the spirit and lives of these men and of Christ's chosen and honored servant. As Ambrose said, "They have not the inheritance of Peter who have not the faith of Peter." To which Dr. Blakeney adds, "Were the humble, laborious, spiritual-minded apostle Peter to come on earth, would he acknowledge as his successor the proud pontiff who wears the triple crown; who is borne on the shoulders of the people and placed on the high altar of worship; who is 'called God and worshiped;' who was surrounded by foreign bayonets dyed with the blood of his flock?"—a picture which applied aptly to each of a long line of Popes up to the time of the downfall of their temporal power.

QUESTIONS FOR CLASS CONSIDERATION

If the primacy of Peter is not sustained, what becomes of the claims of the Popes to supremacy?

Even if his primacy were established, what remains for Rome to prove?

Is there any positive evidence that Peter ever resided in Rome?

Would a mere visit to that city, even martyrdom in it, prove that he exercised a bishopric there?

According to tradition, how long did his bishopric last?

What text is cited by Rome in support of their claim?

Is it likely that Peter would use a name in a figurative sense as the date-mark of a didactic epistle?

Even if Peter's bishopric in Rome were established, is there any evidence that he appointed the bishops of Rome as his successors?

Were these bishops recognized in the early Christian Church as the vicars of Christ?

Were important matters in doctrine and worship referred to them for settlement?

Did the Pope of Rome have a controlling voice in the early councils?

What were the Pseudo-Clementine Writings? "The Donation of Constantine"? "The False Decretals"?

What does Rome herself now acknowledge concerning all these writings?

What claim is made by "Father" Conway concerning them?

Is it likely that these had no part in establishing and extending the Roman hierarchy?

Has she ever given back the goods obtained through these spurious writings?

In what respect are Councils and Popes true successors to Peter?

In what respect are the popes not his successors?

LESSON XXV.

THE DECREES OF COUNCILS

“I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general Councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto and all heresies which the Church condemned, rejected and anathematized.”—Article XI., Creed of Pope Pius IV.

This is a wholesale acceptance of the decrees and canons of the councils recognized by the Roman Catholic Church. When we come to compare the deliverances of one Council with another, we shall find it a most difficult undertaking to receive them all, so self-contradictory are they in many respects. The very existence of the Creed of Pope Pius IV. is a contradiction of the deliverance of earlier Councils. The oldest of the recognized Councils was that which was held in the city of Nice, Bythinia, in the year 325. At that Council the following Creed was adopted:

The Nicene Creed

“I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only Begotten Son of God, begotten of His Father before all worlds, God of God, Light of light, the very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; and was made Man; and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

“And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together, is worshiped and glorified; Who spake by the prophets.

“And I believe in one Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead and the life of the world to come. Amen.”

If the Church of Rome still maintained this old Nicene Creed, not going beyond the truths herein contained, not violating nor transgressing any of them, but true to them in faith and practice, then might she be entitled to be called a catholic and an apostolic church; for her faith and practice then ring true to the doctrines and example of the apostles. But there is not a principle in this old Creed that is not violated and contradicted by the present teachings and practices of the Church of Rome.

We have said that the very existence of her more modern Creed is a contradiction of the decrees of her earlier councils. The ancient Church, in a general Council, positively prohibited any addition to or substitute for

the Nicene Creed. In the Council of Ephesus, held A. D. 431, the following decree was formulated and enacted:

“These things having been read, the Holy Synod decree, that it should be lawful for no one to profess, to write, or to compose any other form of faith than that defined by the Holy Fathers who, with the Holy Ghost, had been assembled at Nice. But those who shall have dared to compose, or to profess, or to offer any other form of faith to those wishing to be converted to the acknowledgment of the truth, whether from paganism or Judaism, or from any sort of heresy; that these, if they were bishops or clergymen, that the bishops should be deposed from their episcopacy and the clergy from their clerical office; but that if they were laymen, they should be subjected to anathema.”

So we see that the Third Council positively prohibited any addition to or substitute for the Nicene Creed. Accordingly that Creed continued to be the formula of faith even in the Western Church, until the sixteenth century. False doctrines and error had been introduced from time to time, but the progress of error being gradual, the peculiar dogmas of the Church of Rome were never embodied in the form of a Creed until A. D. 1564, when Pope Pius IV. first promulgated the formula which now bears his name. So we say that the existence of the later Creed which we have been studying is a violation of one of the solemn decrees of the Third General Council.

There are some differences of opinion as to what assemblages are entitled to be called General Councils. We present first the list as given by Dr. J. Wilhelm, in the Catholic Encyclopedia:

1. The first Ecumenical, or Council of Nice, held A. D. 325. It lasted two months and twelve days. 318 bishops were present. Emperor Constantine was also present.

2. The Second Ecumenical Council, or First General Council of Constantinople, held A. D. 381. It was attended by 150 bishops.

3. The third Ecumenical, or Council of Ephesus, held A. D. 431, was attended by 200 bishops and presided over by Cyril, of Alexandria.

4. The fourth Ecumenical, or Council of Chalcedon, held A. D. 451. 150 bishops were present.

5. The fifth Ecumenical or Second General Council of Constantinople, held A. D. 553, attended by 165 bishops. It confirmed the first four General Councils.

6. The sixth Ecumenical, or Third Council of Constantinople, A. D. 680-681, was attended by 174 bishops and the Emperor, Constantine Pogonatus.

7. The seventh Ecumenical, or Second Council of Nice, was convoked by Emperor Constantine VI. and his mother Irene. Between 300 and 367 bishops were present.

8. The eighth Ecumenical, or Fourth Council of Constantinople, A. D. 869, was attended by 103 bishops, 3 papal legates and four patriarchs.

9. The ninth Ecumenical Council, A. D. 1123, was the first held in the Lateran at Rome under Pope Callistus II., about nine hundred bishops and abbots being present.

10. The tenth Ecumenical Council, A. D. 1139, was the second Lateran held at Rome, with an attendance of about 1,000 prelates.

11. The eleventh Ecumenical Council, A. D. 1179, was the third Council that met in the Lateran, Rome. There were present 302 bishops. It condemned the Albigenses and the Waldenses.

12. The twelfth Ecumenical Council, A. D. 1215, was the Fourth Lateran. There were present the patriarchs of Constantinople and Jerusalem, 71 archbishops, 412 bishops and 800 abbots. Dr. Wilhelm says: "This was the most important council of the middle ages; it marks the culminating point of ecclesiastical life and papal power."

13. The thirteenth Ecumenical, A. D. 1245, was the first General Council of Lyons.

14. The Fourteenth Ecumenical Council was also held in Lyons in the year 1274. It effected a temporary reunion of the Greek Church with the Church of Rome.

15. The fifteenth Ecumenical Council took place at Vienne, France, A. D. 1311-1313.

16. The Council of Constance, A. D. 1314-1318, was the Sixteenth Ecumenical. It was held during the great schism of the West, with the object of ending divisions in the church. It succeeded in putting an end to the schism by the election of Pope Martin V. The rightful Pope confirmed the former decrees of the Synod against Wycliffe and Huss. "This Council is only Ecumenical in its last sessions."

17. The seventeenth Ecumenical Council met at Basle, in 1431. Its object was the religious pacification of Bohemia. It is considered Ecumenical by the Church of Rome only to the end of the twenty-fifth session.

18. The Eighteenth Ecumenical, or Fifth Council of the Lateran, met from 1512 to 1517, under Popes Julius II. and Leo X. Fifteen Cardinals and about eighty archbishops and bishops took part in it.

19. The Council of Trent, the nineteenth Ecumenical, lasted eighteen years, (1545-1563) under five popes. There were present five cardinal legates, three Patriarchs, thirty-three arch-bishops, 235 bishops, seven abbots, seven generals of monastic orders, 160 doctors of divinity. It was convoked to condemn the errors promulgated by Luther and other reformers. "Of all Councils," says Dr. Wilhelm, "it lasted longest, issued the largest number of decrees and produced the most beneficial results."

20. "The twentieth Ecumenical Council was summoned to the Vatican by Pius IX. It met December 8, 1869, and lasted until July 18th, 1870, when it was adjourned, and it is still unfinished. There were present, six Archbishops-princes, 49 Cardinals, 11 Patriarchs, 680 arch-bishops and bishops, 28 abbots, 29 generals of orders, in all 803. Besides important canons relating to the state and constitution of the Church, the Council decreed the infallibility of the Pope."

We now present a classification and an enumeration given by the Rev. John A. Wilson, D. D., Professor of Church History in the Pittsburgh Theological Seminary:

I. SEVEN GENERAL COUNCILS

I am asked to present a concise history of the Councils which the Church of Rome recognizes as canonical. They are so numerous that one can do little more than catalogue them in an article of reasonable length.

These Councils are called "Ecumenical" or "General;" but it may well be questioned whether there ever has been a General Council. The nearest approach to such a gathering perhaps was the great "World Missionary Conference" in Edinburgh in 1910.

The First Seven Councils are admitted to be ecumenical by both the Greek and Roman Catholics. These were all called by Emperors, who also presided over them either in person or by representatives; but the Papal Church now holds that none but the pope can call and conduct a General Council.

It was long a matter of dispute whether infallibility lay in the Council or in the Pope. Many councils decided the question in their own favor, hence the Pope disliked Councils and called them with reluctance. In 1869, Pius IX., by the aid of the Jesuits, got a Council together that put the capstone on the Papal structure, by pronouncing the Pope infallible. But if a council is not infallible, with what certainty did it know that a Pope was?

But to come to the Councils:

1. The First Council of Nice. The First Council was called by Constantine the Great in 325 A. D., soon after he announced his acceptance of Christianity. There arose in Egypt a fierce dispute respecting the nature of Christ. Was the Son equal with the Father? Arius, a sort of "walking delegate," loudly asserted that He was not. His followers, known as Arians, were the original Unitarians.

The contention waxed so warm that the peace of the Empire was threatened. Constantine called a council of Bishops; for by this time they had invented the office of Bishop (there is no room for a "mere priest" in an Ecumenical Council.)

The Council met in Nice. It consisted of three hundred and eighteen members; many of whom were interesting characters because of what they endured during the final, desperate attempt of paganism to exterminate Christianity. The Council immortalized itself by adopting the Nicene creed—the first creed formulated by the Church which set forth unequivocally the oneness and equality of Christ with the Father. Arius and some of his adherents were banished.

2. The First Council of Constantinople. Arianism was condemned, but not killed. Weeds are more persistent than wheat. The son and successor of Constantine adopted the heresy, and for a generation it spread over the empire like an epidemic. But one great man, Athanasius, stood immovably for the deity of the Lord Jesus. Others were raised up to support him. At length an emperor, Theodosius the Great, who favored the Nicene doctrine, called another Council to meet in Constantinople, which in 381 A. D. Constantine had made the capital of the empire. This Council of a hundred and fifty bishops

met in 381 reaffirmed the Nicene Creed, with some additions which referred to the Holy Spirit.

3. **The Council of Ephesus.** Theological discussion now shifted to the personality of Christ. Had He two natures? If so, how were they connected? The dispute became more militant, if possible, than the former had been. Nestorius, bishop of Constantinople, and his followers, stood for two natures—through carrying the doctrine to the length of two personalities. Cyril and the Alexandrians held that in Christ was but one nature, hence they are called Monophysites.

Theodosius II., in 431, called a council to settle the controversy. It met in Ephesus—a hundred and sixty bishops. Nestorius was condemned, anathematized and exiled, yet his followers perpetuate the Nestorian doctrine to this day in Persia and other parts of the East.

In 449 another council was called by the Alexandrian or heretical school. It also met in Ephesus; but so disgraceful was the conduct of the members that it has not been allowed to rank as an Ecumenical Council, but is known in history as the “Robber Synod.”

• 4. **The Council of Chalcedon.** Two years later, 451, the Emperor Marsian called the Fourth Council. It met in Chalcedon, across the Bosphorus from Constantinople. It was attended by five hundred and twenty bishops—being one of the largest and most important of the Councils. The opponents of orthodoxy fought desperately, but were beaten at every point. The creed adopted affirmed “two natures in Christ, in one person, united without confusion, change, diversion or separation, the properties of each nature being preserved.”

The Monophysites realized that they were beaten, and separated from the Church, forming the Monophysitic sects, which still exist in several Eastern countries. The Copts of Egypt are one of these.

5. **The Second Council of Constantinople.** In the hope of reconciling the “insurgents,” Justinian, in 593, called the fifth council, to which 164 bishops came. Some writings which had been offensive to the Monophysites were condemned, but the concessions failed to conciliate the opponents of the Chalcedon creed, while they provoked violent opposition in the West.

6. **The Third Council of Constantinople.** Another, and the last phase of this protracted strife was the Monothelite controversy. Failing to bring the Church to concede the one nature theory, its advocates put forward a no less objectionable view, namely that there was but one will in the incarnate Christ. In 680, Constantine the Bearded called a Council to settle this question. This Council, composed of 280 bishops, decided in favor of the adherents of the doctrine of two wills. . . . Here, however, we come across an interesting fact. The Pope, Honorius I., had decided the other way—that Christ had only one will—hence the council anathematized him as a heretic. This judgment was approved by more than one of the succeeding popes. We thus have the testimony of both council and pope that one pope at least was not infallible, even when speaking *ex cathedra*.

7. **The Second Council of Nice.** The next council was held in the year 787, in Nice, where the first had been held. It was called by the profligate

Empress Irene, and was largely attended—350 bishops. The use of images in worship had long been a burning question in the East. Several Emperors strongly opposed their use, and approved of their destruction. But when Irene came to power on the death of her husband, Leo IV., she was not a champion of spiritual worship. She called a council to consider the image question. Through her influence the council condemned the **Iconoclasts**—as the image-breakers were called—and sanctioned the worship of images. The Western or Roman part of the Church was favorable to image worship, and still is; while the Eastern or Greek portion was antagonistic to the practice, and do not use images in their worship now.

This ends the Councils that are acknowledged as authoritative by both the Roman and the Greek Churches. All of these councils were held in the East, and were for the most part composed of Eastern men, and dealt with questions which agitated the East rather than the West.

II. THE PAPAL COUNCILS

There is not agreement even among Roman Catholic authorities respecting the number of Ecumenical Councils, some being ranked as merely a provincial council by one authority and as general by another.

We have stated that councils were not popular with the Popes: this will be manifest from the length of time which separates many of them.

8. **The First Lateran Council.** After the Seventh Council which was called by wicked Empress Irene in 787, and which authorized image worship, there was not another general council until A. D. 1123. This is known as the First Lateran Council, so called because held in the Lateran palace in Rome. It was called by Pope Callistus II. to settle the dispute between him and Emperor Henry V. on the subject of investiture—that is, who should dispense ecclesiastical patronage. It was attended by about three hundred bishops. The Pope won out.

9. **The Second Lateran Council.** The next Council was called by Innocent II. in 1139, to condemn an anti-pope, Anacletus II., and a troublesome republican, Arnold of Brescia. It was largely attended—some say by a thousand ecclesiastics. It also met in the Lateran.

10. **The Third Lateran Council.** The Third Lateran Council was convened in 1179 by Alexander III. It dealt chiefly with the “errors and impieties” of the Waldenses and Albigenses. The popes were strong for Church union, so “schisms” had to be suppressed. There were 280 bishops in attendance.

11. **The Fourth Lateran Council.** The fourth Lateran Council was called in 1215, by Innocent III.—the strongest Pope Rome has ever had. The Council was unusually large and important. The Pope presided, and had everything his own way. The dogma of transubstantiation was confirmed, auricular confession at least once a year was enforced, and the infamous inquisition was established.

A war of extermination was decreed against the Albigenses who were not in favor of “church union,” but wished to worship God in spirit and in truth. Hundreds of towns and thousands of Christians in the south of France were destroyed, and an indelible stain was left on the memory of Innocent, who

promised the lands of the heretics and heaven hereafter to those who would exterminate them.

12. **The First Council of Lyons.** The next Council was called by Innocent IV. in 1245. One hundred and forty bishops responded. It was convened for the purpose of furthering the Crusades, enforcing discipline, and dethroning Frederick II., Emperor of Germany, who had dared to assert his independence of the Pope. This Council decreed that cardinals should wear red hats.

13. **The Second Council of Lyons.** The next General Council, like the last one, was held in Lyons, France. Gregory X. called it in 1274. Its chief subject was the reunion of the Greek and Roman Churches. Like all similar attempts it was a failure.

14. **The next Council met in Vienne, France,** convened by Clement V., in 1311. Philip the Fair coveted the rich possessions of the Knights of Templar and at his instigation the Pope convened a Council and dissolved the order.

15, 16, 17. Then follow the Councils of Pisa, 1409; of Constance, 1414; and a Basle, 1431. These are known as the **Reforming Councils**. The Church was in a deplorable state. Three Popes were running abreast most of the time, anathematizing each other with all the language at their command. "St. Peter's bark" seemed on the point of going to pieces on the rocks. These Councils deposed several Popes, making as grave charges against them as could be brought against the vilest criminals. John XXIII. was so notoriously profligate that no Pope since then has taken the name of John. "Heretics" were again troubling the Church and unity must be preserved, so the Council of Constance burned John Hus and Jerome of Prague. The Reforming Councils did not reform, and it was demonstrated that the Roman Church could not be reformed. It was too far gone.

18. **A Fifth Lateran Council** was convened by Julius II. in 1512. It represented the canons of the Council of Pisa and made some vain efforts to reform.

19. **The Council of Trent.** Next came the most celebrated of all the papal Councils—the Council of Trent. It met in 1545, and sat, off and on, for eighteen years. Its great purpose was to condemn and crush the Reformation. Under the goad of the Reformation the Council did do some fumigating and a good deal of pruning, but the essential errors of the Church were all retained. The decisions of this Council have been implicitly received as the standard of faith, morals and discipline.

20. **The Vatican Council.** There was no Council after that of Trent until 1869—three hundred and six years. In 1854 Pius IX., who called the Vatican Council in 1869, had, without the aid or consent of the Council, promulgated the dogma of the Immaculate Conception. He was trying his wings for a higher flight. In 1869 all was ready, and he called a council for the purpose of declaring the Pope infallible. Though there was serious opposition, it was carried through, many bishops going home before the vote was taken. Though there were over eight hundred in the Council; they could whip only 547 to vote for the dogma. Two dared to vote against it. The Council on the 18th of July took a recess until the 11th of November. In the meantime, on the 20th day of September, the troops of the King of Italy entered Rome

after an insignificant battle with the Pope's soldiers, and the temporal power of the Pope came to an end.

The Council did not reconvene; and the course there never will be another called. What does an infallible Pope need of a Council?

TWENTY ROMAN HERESIES

Side by side with this review of the Twenty Councils recognized by the Roman Hierarchy, consider also this summary of Twenty Roman Heresies compiled by a writer to The Christian Conservator:

1. The Gospel does not teach in a single place that we should pray for the dead. We challenge any reader to find a single support for this practice from any of the sixty-six books of the Bible.

2. Nowhere in the Bible do we find any authority for making the sign of the cross. Both of these practices came into existence about three hundred years after Christ and His apostles.

3. About 600 years after Christ and the apostles, Gregory I. established the worship in an unknown tongue or in Latin. The gospel teaches us only the use of a known language in the church.

4. According to the gospel all our prayers should be addressed to God alone. Prayers never were offered to Mary and the saints by the apostles and the members of the early Christian church. The worship of Mary and the saints was commenced about 600 years after Christ and the apostles.

5. The worship of the cross, images and relics was established about 788 years after Christ. It is impossible to find a single trace of this practice in the gospel.

6. The baptism of bells does not come from Christ and the apostles; this baptism was invented 965 years after the beginning of the Christian church, by Pope John XIV.

7. It was about 988 years after the apostles that Lent was imposed by the Roman Catholic church. Lent and the obligatory fast on Friday are commandments of men, not teachings of the gospel. God does not say in his Word: "Do not eat," but, "Do not sin." Not to sin, is the true fast that God demands of us.

8. Roman Catholic priests introduced the fabrication of holy water about 1000 years after the apostles. Thus this so-called holy water is merely a human novelty.

9. Gregory VII. is the Pope who made the law against the marriage of the priests, 1079 years after Christ. The gospel teaches the marriage of the clergy.

10. Beads were invented by Peter the Hermit, 1090 years after the apostles. This machine is used for counting prayers, but the gospel does not speak of it.

11. The sacrifice of the Mass is a novelty and has been in existence only since the eleventh century. The gospel teaches us that the sacrifice of Christ was offered once for all.

12. About 1190 years after Christ, the Roman Catholic church began the sale of indulgences. The Christian religion, as it is taught in the gospels, condemns such a traffic.

13. The Roman Catholic church uses a wafer in the Lord's Supper, instead of bread. This change was made about the time the doctrine of transubstantiation was proclaimed an article of faith by Pope Innocent II. in 1215. In 1220 Pope Honorius III. invented the adoration of the wafer, and thus the Roman Catholic Church worships a god made by the hands of men. The adoration of such god is strongly condemned by the gospel.

14. Auricular confession, or confession to the priests, was also made an article of faith by Pope Innocent II. during a session of the Council of Lateran, 1215 years after Christ.

15. Since the year 1414, the Roman Catholic church refuses to give the cup, or wine, to the people in the Communion Service. This institution of Christ was changed by the Council of Constance. The gospel teaches that the Lord's Supper should be given with bread and wine.

16. The doctrine of purgatory was proclaimed an article of faith 1438 years after the apostles, by the Council of Florence. The gospel does not contain a single word concerning the Roman Catholic purgatory.

17. Roman Catholic traditions were placed on the same level with the Holy Scriptures by the Council of Trent 1545 years after Christ. These traditions are simply teachings of men.

18. The Apocryphal books, doubtless false, were placed in the Bible by the Council of Trent, 1546 years after the apostles.

19. 1854 years after Christ, the Roman Catholic church invented the doctrine that Mary was born without sin. But the gospel tells us that all human beings have sinned.

20. The infallibility of the Pope is a new doctrine which was made in the year 1870. Before the year 1870 this dogma did not exist. No human being is infallible. All men make mistakes!

Councils Intolerant—Councils called general teach principles, and impose a system of discipline, which must lead to the employment of physical force, in order to maintain the position, and carry out the views of the Church of Rome.

Before we proceed to the establishment of our assertion, we would notice the views of some leading Romish divines on the subject of religious liberty. Dens says:

"Are heretics justly punished with death?

"A. Saint Thomas answers in the affirmative, because forgers of money, or others, disturbing the republic, are justly punished with death. Therefore, also heretics who are forgers of the faith, and, experience being the witness, greatly disturb the republic." (Dens, tom. ii. No. 56.)

St. Thomas Aquinas, quoted by Dens, teaches the same.

Popes have taught the same principles.

"Honorius II. (1216) published a bull approving the laws of the emperor for the extermination of heretics."

"Innocent IV. published a bull to the same effect.

"Innocent IV. published (1243) a bull authorizing a crusade against heretics, granting the same indulgences to those who joined therein, as to the crusade in the Holy Land.

“Alexander IV. (1254) published a bull for the appointment of officers to discharge the functions of the Inquisition against heretics.

“Urban IV. (1262) published a bull of instruction to Inquisitors for the extermination of heretics.”

“Clement IV. (1265) with approval, refers to the bull of Innocent IV. for the extermination of heretics.

“Nicholas III. (1278) published a bull, in which he ordains that heretics shall be punished with due severity.

“John XXII. (1371) published a bull to the Inquisitors of France, in which he exhorts them to the fulfillment of their duties in extirpating heretics.

“Boniface IX. (1391) published a bull approving the intolerance of Frederick.

“Martin (1418) refers with approval to the Council of Constance, in which heretics were condemned to be burned as ‘morbid sheep.’

“Leo X. (1520) published a bull, in which he condemned the following proposition of Luther,—‘Heretics comburi, est contra voluntatem Spiritus.’—‘It is contrary to the will of God to burn heretics.’

“Clement VII. (1528) published a bull, in which he ordains those who err shall be altogether extirpated,—He ordains, moreover, that their goods, movable and immovable, may be seized by the faithful.

Rome Claims the Baptized—The Council of Trent acknowledges the baptism of heretics:

“If any shall say, that baptism which is given by heretics in the name of the Father, the Son, and the Holy Ghost, with the intention of doing what the Church does, is not true baptism,—let him be accursed.”

And having thus acknowledged the baptism of heretics, it declares that the baptized, heretics amongst the rest, are not free from the precepts of the Church, but bound to observe them:—“If any one shall say that the baptized are free from all the precepts of the Holy Church, whether written or delivered by tradition so that they are not bound to observe them unless of their own will they desire to submit themselves thereto—let him be accursed.”

Thus every Protestant is bound, according to Romish doctrine, to observe the precepts of the Church of Rome.

Further, the Council of Trent says:

“If any one shall say, that when those baptized children shall have grown up, they are to be interrogated, whether they desire to ratify that which their sponsors promised in their name when they were baptized; and when they answer that they are unwilling, they are to be left to their own choice, and not to be **compelled** to lead a Christian life, by any other punishment than exclusion from the Eucharist and the other sacraments, until they repent,—let him be accursed.

“The Holy Synod, desiring that ecclesiastical discipline should not only be established among Christian people, but also that it be perpetually preserved safe, and protected from all impediments whatsoever, in addition to these things which it appoints concerning ecclesiastical persons, decrees, that secular princes also be admonished of their duty, hoping, confidently, that they, as Catholics, whom God hath willed to be protectors of the holy faith, and of the Church, will not only concede that its own law will be restored to the

Church, but also that they bring back all their own subjects to due reverence towards the clergy, the parish priests, and the higher orders, nor permit that official persons or superior magistrates, influenced by cupidity, or by any inconsideration, should violate the immunity of the Church, and ecclesiastical persons, appointed by the ordinance of God, and canonical sanction, but that they together with the princes themselves, render due observance to the sacred constitutions of the supreme Pontiff and Councils."

Thus the man is accursed, who says that the baptized is not to be compelled to receive confirmation.

Civil Rulers to Enforce the Rites of the Church—In accordance with these views, the Council of Trent teaches, that persons are to be compelled to submit to the discipline of the Church:—"It decrees, therefore, and enacts, that the sacred canons and all General Councils, also all other apostolic sanctions put forth in favor of ecclesiastical persons and ecclesiastical liberty, and against those who infringe it; all of which canons, etc., also this Synod confirms by the present decree, ought to be duly observed by all; and therefore it admonishes the emperors, kings, republics, princes, and all and singular, of whatever state and dignity they be, that by how much the more abundantly they are endued with temporal goods, and power over others, by so much the more sacredly ought they to venerate the precepts of the ecclesiastical law, as commanded of God, and protected by His patronage nor should they suffer them to be transgressed by any barons, rulers, governors, or other temporal lords or magistrates, and especially by their own servants, but that they severely punish those who impede the liberty, immunity, and jurisdiction of the said ecclesiastical law.

* * * "And since it is now at length necessary to put an end to this Sacred Council, it now remains that it admonish in the Lord, which it does, all princes, to afford their utmost diligence that they do not permit those things which have been decided by it, to be depraved or violated by heretics, but that by them, and all other persons, they be devoutly received and faithfully observed."

This is plain enough. Princes are to see that those things decreed by the Council are to be devoutly received, and faithfully observed even by heretics!

The following are some of the decrees of the Fourth Council of Lateran, A. D. 1215, esteemed by Rome as a General Council.

We now refer to the Third Canon of the Fourth Council of Lateran, A. D. 1215, esteemed a General Council. The Canon is as follows: "We excommunicate and anathematise every heresy which exalteth itself against this holy, orthodox, and Catholic faith, which we have set forth above," that is, in the first Canon, "condemning all heretics, by whatsoever name they may be reckoned, who have indeed divers faces, but their hearts are bound together, for they make agreement in the same folly. Let such persons, when condemned, be left to the secular powers, who may be present, or to their officers, to be punished in a fitting manner: those who are of the clergy being first degraded from their office so that the goods of such condemned persons, being laymen, shall be confiscated; but in the case of clerks, be ap-

plied to the churches from which they receive their stipends.

“But let those who are only marked with suspicion, be smitten with the sword of anathema, and shunned by all men, until they make proper satisfaction; unless, according to the grounds of suspicion, and the quality of the persons, they shall have demonstrated their innocence, by a proportionate purgation; so that if any shall remain in excommunication for a twelvemonth, thenceforth they shall be condemned as heretics. And let the secular powers, whatsoever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure, that as they desire to be accounted faithful, they should, for the defense of the faith, publicly set forth an oath, that, to the utmost of their power, they will strive to exterminate from the lands under their jurisdiction, all heretics who shall be denounced by the Church, so that, whensoever and howsoever any person is advanced, either to temporal or spiritual powers, he be bound to confirm this decree with an oath.

“But, if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country from this heretical filth, let him be bound, with the chains of excommunication, by the metropolitan and other co-provisional bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the Supreme Pontiff, that henceforth he may declare his vassals to be absolved from their fidelity to him, and may expose his land to be occupied by the Catholics, who, having exterminated the heretics, may, without contradiction possess it, and preserve it in purity of faith; saving the right of the chief lord, so long as he himself presents no difficulty, and offers no hindrance in this matter, the same law nevertheless, being observed concerning those who have not lords-in-chief. But let the Catholics who, having taken the sign of the cross, have girded themselves for the extermination of the heretics, enjoy the same indulgences, and be armed with the same privileges, as is concerned to those who go to the assistance of the Holy Land.

“But we desire, also, to subject to excommunication the believers, the receivers, the defenders, the abettors of the heretics, firmly determining that if any such person, after he has been marked with excommunication, shall refuse to make satisfaction within a twelvemonth, he be henceforth of right in very deed infamous, and be not admitted to public offices or councils, nor to elect for anything of the sort, nor to give evidence. Let him also be intestable, so as neither to have power to bequeath, nor to succeed to any inheritance. Moreover, let no man be obliged to answer him in any matter, but let him be compelled to answer others. If haply he be a judge, let his sentence have no force, nor let any causes be brought for his hearing. If he be an advocate, let not his pleadings be admitted. If a notary, let the instruments drawn up by him be invalid, and be condemned with their condemned author. And we charge that the same be achieved in similar cases. But if he be a clerk, let him be disposed from every office and benefice, that where there is the greatest fault, the greatest vengeance may be exercised. But if any shall fail to shun such persons after they have been pointed out by the Church, let them be compelled, by sentence of excommunication, to make befitting satisfaction. Let the clergy by no means ad-

minister the sacraments of the Church to such pestilent persons, nor presume to commit them to Christian burial, nor receive their alms or oblations. If they do, let them be deprived of their office, to which they must not be restored without the special indulgence of the Apostolic See."

QUESTIONS FOR CLASS CONSIDERATION

- What does Article XI. declare with reference to the Councils?
- Why is it impossible to accept all their deliverances?
- Of what decree is the Creed of Pius IV. a contradiction?
- How many Councils are reckoned by most Roman authorities?
- What is the list as given in the Catholic Encyclopedia?
- What is the list as given by Dr. John A. Wilson?
- How many of these were in any sense "Ecumenical"?
- How many of them were papal?
- How long a time intervened between the seventh and eighth Councils?
- For what purpose was the Council of Trent called?
- How long did it last?
- What were some of its results?
- When was the last Council held? Where?
- What was its principal act?
- Will another Council likely be held soon?
- Give evidences of the intolerance of many Councils.
- What are some evidences of their contradictory character?
- Name twenty Roman heresies. Do these agree with the deliverances of the Nicene Council?
- What power does Rome claim over the baptized of other Churches?
- Has she ever rescinded her bulls of extermination?
- What does she demand of civil rulers?

LESSON XXVI.

THE ROMISH CREED NOT TRUE, NOT CATHOLIC, AND NOT NECESSARY TO SALVATION

"I, N. N., do at this present freely profess and sincerely hold this true Catholic faith, without which no one can be saved: and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance to the end of my life." —Article XII. of the Creed of Pope Pius IV.

If the foregoing articles of the Tridentine Creed are in harmony with the teachings of our Lord Jesus, then it must follow that a great multitude of His professed followers are today in the darkness of blindness and of condemnation, for they are living without Christ, without God, and without hope. It has been our efforts in recent studies to compare the articles of this Creed one by one with the teachings of our Lord and His apostles, examining them in the light of the Holy Scriptures to see whether these things are so. We have grown more and more convinced, that there are in this Romish Creed many things that are wholly contrary to the teachings of the Word of God. To endeavor to point out all of these discrepancies would be to restate much that has been already presented. We can only summarize a few of the leading Roman dogmas which we believe to be untrue.

1. The Rule of Faith which Rome lays down for her followers is not that which our Lord Jesus Christ gave to His disciples to communicate to the world. He said concerning the Old Testament Scriptures, "Search the Scriptures....; they testify of Me" (John 5:7-9). He said again, "They have Moses and the prophets, let them hear them; if they hear not Moses and the prophets neither would they be persuaded though one rose from the dead" (Luke 16:29-31). In revealing Himself to His disciples after the resurrection, He expounded to them the scriptures as found in the law of Moses, the prophets and the Psalms (Luke 24:44). In His last great commission, He commanded His disciples not only to make disciples and to baptize into the name of the Father and of the Son and of the Holy Ghost: but also, "teach them to observe all things whatsoever I have commanded" (Matt. 28:20). Our Lord emphatically denounced the Scribes and Pharisees because through their traditions they made void the word of the living God. Yet Rome in the face of all this, declares that tradition is to be accepted as of equal authority with the written word. This she does, notwithstanding the impossibility of being able to present to the people tradition as a workable rule of life. Only within recent times did the Abbe Migne attempt to collect Catholic traditions. What is the size of this convenient compilation? The Latin Fathers form two hundred and twenty-two thick volumes, the Greek, one hundred and sixty-seven, and this is only Fathers; if you want the proceedings of Councils, the decrees of Popes, etc., you must search for them elsewhere. Besides all this, after having named scripture

and tradition as her rule of faith, the Church of Rome virtually sets aside both parts of this rule by her position that these must be interpreted by the Church and then ascribing to the Pope the power of an infallible guide, whose will and word must be accepted as final. In this setting aside the rule of faith which God has given us, we declare that the Creed of the Roman Church, is not true.

2. Equally unscriptural and false do we believe her teachings concerning the Sacraments. That the substance of Rome's teachings is "Salvation by Ceremony" is made manifest both by her multiplication of the number of Sacraments beyond those which have been divinely appointed, and also by her perversion of those which our Lord certainly gave to His Church. Starting with the principle that only through sacraments can divine grace be conferred, Rome takes it upon herself to supply what was lacking in God's gracious provision for His church and people. Only through a sacrament can the soul be regenerated, or restored after a lapse, or made partaker of the divine life or prepared for entrance into the world to come; therefore the invention of penance and confirmation, and extreme unction; hence also her ascribing to the divinely appointed sacraments, the powers which our Lord never conferred upon them. Her perversion of the Lord's Supper from a commemorative into a sacrificial ordinance, does a great dishonor to the name and the sacrifice of our Lord Jesus, who, by one offering forever perfected them that are sanctified.

3. Rome also detracts from the honor of God and the welfare of human souls, by introducing human mediators as the necessary way of approach to Christ and the Father. The high priest, under the Mosaic dispensation, went into the most Holy place once a year, with none of the other priests or the people accompanying him; foreshadowing the great truths that no one, in coming Gospel times, should dare to intrude himself into the office of Mediator between God and man, which is so perfectly filled by the atonement and intercessions of our Lord Jesus Himself. He declares, "No man cometh unto the Father but by Me." His servant Paul teaches that there is but one Mediator between God and man, the man Christ Jesus. The apostle John writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," and the writer of the Epistle to the Hebrews, declares, "Wherefore He is able to save unto the uttermost them that come unto God through Him, seeing that He ever liveth to make intercession for them" (Heb. 7:25). Yet the Creed which we have been considering declares "that the saints, reigning together with Christ, are to be honored and invocated."

4. We protest also against the teachings of this Romish Creed because it makes void the law of God by sanctioning that which He has forbidden and by setting aside important parts of that law. We have seen how that in many Roman catechisms, the second commandment has no place. Even where it is recognized, it is not permitted to occupy its rightful place as a distinct command but is given as an appendix to the first one. If the word of God forbids anything, this commandment surely places under the ban of God's displeasure the worshipping of Him by images or by any other

way not appointed in His word. Yet the creed of Pope Pius IV. declares in its eighth article: "I most firmly assert that the images of Christ of the Mother of God, ever Virgin, and also of other saints may be had and retained; and that due honor and veneration are to be given to them." The curse of God which rested upon Jeroboam who made Israel to sin by setting up images to be adored by the people, rests upon those who in modern times have taught millions of people to adore things which God's law prohibits and condemns.

5. We believe the Creed which we have been considering to be untrue to the word of God, because it sets forth false teachings with reference to the future state of God's redeemed people. It denies the fulness and freedom of the forgiveness of sin that is offered to us in Jesus Christ. It teaches that after His forgiveness there must follow temporal punishments which may reach out into the unseen world and continue for untold ages. Rome's doctrines of a purgatory we believe to be without a shadow of a foundation upon the word of God and prevents multitudes from exercising the blessed hope of a glorious inheritance. It leads multitudes also to seek preparation for the life to come without resort to the one way of salvation which God has revealed in His holy word.

Rome declares that acceptance of this Creed is necessary to salvation. What then must become of the millions who lived and died before this Creed was formulated and enacted in the year of our Lord, 1564? Our Lord Himself said to Nicodemus, "God so loved the world that he gave His only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." The apostle Peter boldly declared, "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." When the Philippian jailer cried out in his distress, "What must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Yet the Creed of Pope Pius IV. says concerning its declarations, "Without which no one can be saved." Were Jesus Christ and His servants, Peter and Paul, mistaken when they taught that salvation is freely and fully offered to all who trust in the Lord Jesus Christ as their Lord and Saviour, or were they trying to dupe and mislead mankind when they proclaimed such a gospel? This claim that there can be no salvation without an acceptance of this Creed is another of Rome's unwarranted, unblushing, arrogant assumptions by which she seeks to hold the hearts and minds of mankind under subservient dominion.

And we believe that this Creed is as uncatholic as it is untrue and unnecessary to salvation. It never has been taught or believed by the Church Universal. It never was taught by our Lord Jesus and His apostle. It is not held and believed by the great body of believers at the present time, rather the great teaching of the word of God and of millions of His followers is that salvation is God's free and gracious gift, freely and fully offered to all who truly accept His Son, Jesus Christ, and rest upon Him alone for salvation as He is offered in the Gospel.

The Romish system is contrary to the great central truth, "The gift of God is eternal life through Jesus Christ His Son."

Christ in His Threefold Offices

If we are to listen to the claims of Rome's advocates and apologists, we might conclude that she still zealously maintains the divinity and supreme authority of the Lord Jesus Christ, yet careful study of her teachings and practices as set forth in her authorized creeds and deliverances warrants the conclusion that there is **not one divine prerogative** which belongs to our Lord Jesus Christ, whether as the Eternal Son of God or as the Anointed Redeemer of mankind, **of which He has not been robbed by Rome's claims and usurpations.** This great hierarchy claims to honor Christ above all others, forgetting that He has said, "I am Jehovah, that is My name; and My glory will I not give to another, neither My praise unto graven images" (Isa. 42:8). Rome claims to give the preeminence to Jesus Christ in all things, but we remember that there were those to whom He said, "Why call ye Me Lord, and do not the things which I command you?"

1. **The Prophetic Office.** We are taught that our Lord as our Redeemer executes the offices of Prophet, Priest and King, both in His estate of humiliation and exaltation. Unless we accept Jesus Christ in each and all of these offices, we do not truly take Him as our Saviour. We need His ministry as our prophet or teacher to remove our ignorance, as our priest to atone for our guilt and to intercede for us at God's right hand, and as our King to rule in us and over us, to restrain and conquer all His and our enemies. "If Christ is not Lord of all, He is not Lord at all." Yet enough has already been presented concerning the teachings and practices of Rome to demonstrate that she robs our Lord Jesus Christ of His rightful prerogatives in each of these essential relationships. The Church of Rome usurps Christ's lawful prerogative as our Prophet when she assumes to place the traditions of men on a par with the inspired revelation of God and when she claims to hold the sole right to interpret the Holy Scriptures. Our Lord Jesus Christ gave to His disciples the promise of the Holy Spirit, who should guide them into all truth. Rome teaches that instead of looking to the Divine Spirit of illumination for a proper understanding of the Holy Scriptures, no one is warranted to give any interpretation to any part of the inspired word save that upon which the Romish hierarchy has set its seal of approval.

2. **The Priestly Office.** Rome also robs our Lord Jesus of His rightful prerogative as the divinely anointed and exalted High Priest of our profession. We search in vain in the Acts of the Apostles for any recognition of an order of ministers or officials in the Christian Church whose business it should be to offer propitiatory sacrifices. The term priest is applied only to our Lord Jesus Christ when speaking of the rites and sacrifices under the Christian dispensation, except in 1 Peter 2:5 and Rev. 1:6, in which verses all who believe in the Lord Jesus are represented as enjoying priestly privileges. Christ by one offering has forever perfected them that are sanctified. There is no need to add any sacrificial act or merit to that which He offered for our redemption, concerning which He cried, "It is finished." Yet Rome has her priests by the hundred thousands, upon whose offerings and intercessions the suppliant must rely for acceptance with God. Romanists are taught to adore and invoke the Virgin Mother and other saints, notwith-

standing the teachings of the inspired Word, "There is but one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5), and the Saviour's own words, "No man cometh unto the Father but by Me" (John 14:6). Rome teaches that "in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead." She thus teaches in contradiction to all of these Scriptures which set forth the sufficiency and completeness of the atonement made by the Lord Jesus Christ, the necessity of continual offering of propitiatory sacrifices by those upon whom she unwarrantably bestows priestly authority. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

3. The Kingly Office. And just as certainly has she usurped the rightful prerogatives of the Lord Jesus Christ as the divinely anointed King of saints and King of nations.

Every member of the great Roman hierarchy is compelled to subscribe to this article of the Creed: "I acknowledge the holy, Catholic, Apostolic Roman Church, for the mother and mistress of all churches; and I promise and swear true obedience to the bishop of Rome, successor to Saint Peter, prince of apostles and Vicar of Jesus Christ." The Pope claims, and so far as possible exercises, supreme authority over the consciences and lives of all who profess allegiance to his dominion. The history of the popes shows also that it is only a limitation of power that prevents them from exercising a similar tyranny over all mankind, whether they willingly acknowledge papal supremacy or not. Since 1870 the Popes have posed as prisoners in the Vatican, withholding the papal benediction even from the people of Rome, until they shall restore to them the temporal authority which they lost immediately after the enactment of the decree of infallibility. It must be plainly manifest even to the casual observer, that by stealth, by unceasing and insidious efforts, Rome is seeking to gain dominion in all lands and nations, and it is only lack of opportunity and power that prevents her from grinding in the dust all who will not submit to the claims of the great usurper.

How can any one apologize for the Romish system which, while it professes to place the crown of divinity upon our Lord Jesus Christ, yet robs Him of every vestige of authority and every rightful prerogative which God has bestowed upon Him as the divinely appointed and anointed Redeemer of mankind?

The Infallibility of the Pope

The following is the decree of infallibility that was adopted by the Vatican Council, July 18th, 1870:

"We teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*—that is, when, in the discharge of his office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church—is, by the Divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that the Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman

Pontiffs are of themselves, and not from the consent of the Church, irrefragable."

Our chief objection to this presumptuous decree is the fact that it is wholly unwarranted by the Scriptures. Even were it proven that the rock on which Christ would found His Church (Matt. 16:18) was Simon Peter, what evidence have we that authority vested in him was ever transferred by divine authority to the Bishop of Rome? Besides, it is a well known fact that a large number of the early fathers interpret the words of Jesus, "On this rock I will build my Church," as referring either to our Lord Himself or to the great truth which Peter had just confessed. In the second article of the Creed which we have been studying every Romanist declares, "I will not take and interpret any part of the Scriptures except by the unanimous consent of the fathers." But certainly there is no unanimous consent among the fathers as to the meaning of this disputed text. Over against some seventeen who record their belief that Peter was the rock on which Christ was to build His church, there are no less than seventy or more of the fathers who hold that it referred either to Christ or the truth to which Peter had just confessed. Where is the unanimous teaching of the fathers necessary to support the decree of infallibility? In further opposition to this infamous dogma we quote from *Modern Romanism Examined*, by Rev. H. W. Deardon:

"The decree has been rejected by all non-Roman Churches. It has also been a source of regret and distress to many Romanists. Before its promulgation Cardinal Newman wrote to the Roman Catholic Bishop Ullathorne, 'Why should an aggressive insolent faction be allowed to make the heart of the just sad whom the Lord hath not made sorrowful? Why cannot we be let alone when we pursue peace and not evil? I assure you, my lord, some of the truest minds are driven one way and another, and do not know where to rest their feet—one day determining to give up theology as a bad job, and recklessly to believe henceforth that the Pope is impeccable; at another, tempted to believe all the worst which a book like 'Janus' says. Then again, think of the store of pontifical scandals in the history of eighteen centuries which have partly been poured forth and partly are still to come.'"

"Some of the ablest Roman theologians opposed it, but the dogma had been determined upon by the Curia and the Pope, 'and not from the consent of the Church,' as the decree only too truly expresses it, for it was carried against the protest and reasonings of the most learned. The great mass of Romanists have treated it with indifference, whilst numbers of those who bowed to the decision did so on the ground that the decree would prove to be impotent." Not a few console themselves with the excuse made by Newman to his friend W. Probyn-Nevins, Oxford, "The formal conditions of the occasions when his (the Pope's) teaching is infallible are not determined," which is equivalent to saying that no one can ever be sure when the Pope does speak infallibly.

The number of unproved and unprovable assertions in the decree should be noticed—that the dogma "has been divinely revealed," which it has not; that the Roman Pontiff is "pastor and teacher of all Christians," which

is repudiated by more than half Christendom; that he has apostolic authority over the "universal Church," which is an arrogant assumption, the Pope being only the chief bishop of the Roman communion; that the Popes can define all doctrines "of themselves, and not from the consent of the Church," which is opposed to the teaching of Rome for centuries; and that such definitions of doctrines once made are "irreformable," i. e., final and irreversible, a dangerous assertion, which deprives Rome of the power of rectifying her mistakes.

The boastful and presumptuous language in which the dogma is clothed is trifling compared to the falsehood of the dogma itself. The reasons against the dogma are overwhelming.

Novelty of the Doctrine. The fact that the infallibility of the Pope was not held as a dogma even by the Roman Church for 1800 years is alone sufficient to condemn it. It was rejected by the Councils of Constance and Basle. It is not mentioned in the decrees of the Council of Trent, nor in the Creed of Pope Pius IV., which added so many doctrines to the Roman Church. A general assembly of the bishops and clergy of France was held in 1682, at which the celebrated Bossuet, Bishop of Meaux (1681-1704) drew up a declaration on the limits of the authority of the Pope. In this declaration it was affirmed that the "Pope's judgment is not irreversible or irreformable until confirmed by the consent of the Church." Bossuet further declared "the whole question of infallibility is put amongst matters that are speculative and vain." These are sufficient to show the views of the French Romanists in the seventeenth century. The same is expressed in the "Protestation of English Romanists" in 1788, when seeking relief from some oppressive Acts of Parliament from Mr. Pitt. The signatories to the Protestation state plainly, "We acknowledge no infallibility in the Pope." The Irish bishops made a similar declaration when seeking for toleration in the middle of last century, declaring that "the doctrine of the Pope's personal infallibility was no part of the Christian faith." Keenan's Catechism published with the approval of Irish and Scotch bishops had this question, "Must not Catholics believe the Pope in himself to be infallible?" To which the answer was given, "That is a Protestant invention; it is no article of the Catholic faith," etc. The Catechism is still circulated, but since 1870 the question and answer are judiciously left out! Many other proofs could be given, but these suffice to show that this recent momentous article of faith is condemned by its very **novelty**.

Infallibility refuted by the heresies and mistakes of Popes. At the time of the Arian heresy, that heresy which denied the divinity of our Lord, Liberius was Pope, or bishop of Rome. At first he courageously opposed the heresy, but on another bishop being appointed to take his see, he wrote official letters to the Arian bishops of the East (intended for publication by them), in which he gave to Arianism all the weight of his official position, thus making himself guilty of their grievous error. Evidently he sacrificed his orthodoxy to his ambition, and forfeited all claim to infallibility. Pope Vigilius lies under similar suspicion, but the case of Pope Honorius is unquestionable. This Pope was condemned as a Monothelite heretic by the Sixth General Council of Constantinople amid cries of "Anathema to the heretic

Honorius!" Evidently the dogma of the Pope's infallibility was not then received. The anathema against Honorius was repeated by successive Popes for hundreds of years, and stood in the Roman Breviary until the latter part of the sixteenth century.

Mistakes of Popes also disprove it. These are too numerous to dwell upon. Nicholas I. assured the Bulgarians that baptism only in the name of Christ was valid. Nicholas II. compelled Berengarius to acknowledge the Capernaite heresy that Christ's body is sensibly (sensualiter) touched by the hands and broken by the teeth in the Eucharist. Pope Gelasius insisted upon communion in both kinds; recent Popes forbid the wine to the laity. Eugenius in his instruction to the Armenians, which is added to the Acts of the Council of Florence (A. D. 1430), insists upon the delivery of the sacramental vessels to the candidate for holy orders as essential to their ordination. But such a condition had not been required before. The decree of the infallibility (A. D. 1870) requires that the Pope should speak to the Universal Church when he utters a decree that is to be infallible. But such a condition was unknown for a thousand years, so that Rome condemns all previous utterances of Popes as fallible, or at least those before the Bull of "Unam Sanctam" of Pope Boniface VIII., in 1303, which is the first addressed to the whole Church. The complications and contradictions are endless!

Let There Be Light

It is said that Alexander the Great once visited Diogenes, the eccentric philosopher of his day, and as the great general stood in the door of sage's humble dwelling he said to him, "Can I do anything for you today?" "You can stand out of my sunlight, if you please." Even an emperor's presence was undesirable when it obscured the sunlight of heaven. As our compassions go out to the millions who are held under the benighting influence of Rome's false teachings, our wish and prayer for them is that those who hold them in subjection would stand out of their sunlight and allow the brightness of God's love to shine freely into their souls. We realize that Rome's leaders look also with pity, if not contempt, upon those who keep themselves outside the pale of what they call the only Church of Jesus Christ, beyond which they teach that salvation is impossible. I hold in my hand a book entitled, "Purgatory, its Pains and Consolations", by the Very Rev. Jean Kinane. In this book I read,

"We must bear in mind that the Church has her treasures. She has the infinite merit of our Blessed Saviour, Jesus Christ; and the superabundant merit of the Blessed Virgin, and the Saints. The Church dispenses these treasures by holy indulgences. Indulgences remit a part, sometimes a whole of the temporal punishment due to sins." And again, "For the dying Protestant, there is no absolution, no extreme unction, no indulgence. A cold chapter from the Protestant Bible, the only consolation! O, the withering curse of heresy! May the love and mercy of the Sacred Heart of Jesus Christ convert all heretics!"

Do you, reader, feel yourself in need of such commiseration? "A cold chapter from the Protestant Bible the only consolation!" That chapter may be the fourteenth of John's gospel. "Let not your heart be troubled; believe

in God, believe in Me. In My Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. . . . I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." "Peace I leave with you, My peace I give unto you." "I will pray the Father and He will send you another Comforter, that He may abide with you forever." "A cold chapter from the Protestant Bible the only consolation!"

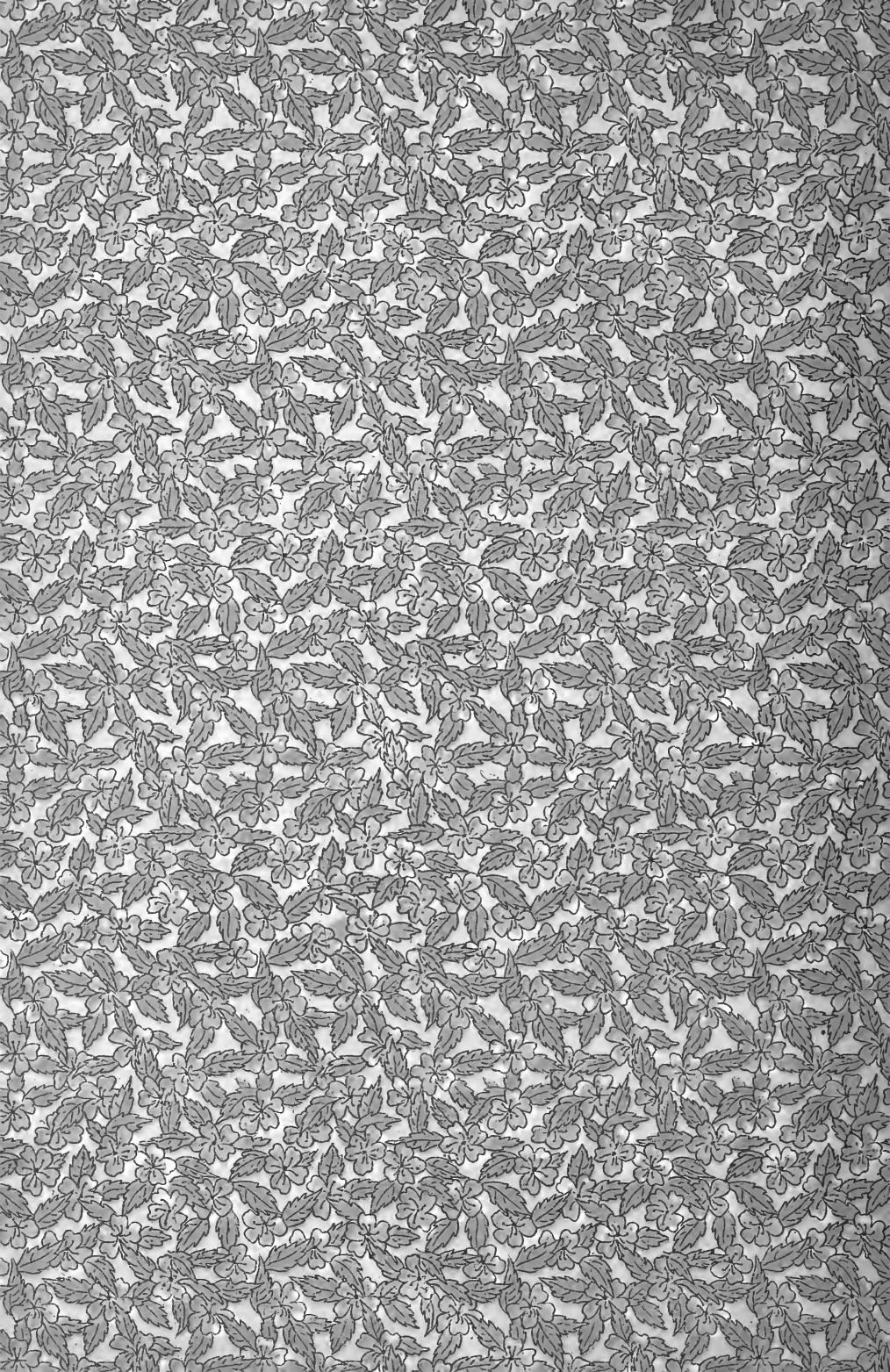
Tell me, humble, trusting child of God, would you exchange the hope and peace with which this chapter from the Protestant Bible fills your heart and soul for all the priestly absolution, the sprinkling with holy water, the anointing with so called Holy oil in the last moment of your earthly existence and all the other forms and ceremonies on which Rome teaches her devotees to depend? Every chapter in the Protestant Bible brings to us the gracious nearness of our Lord and Saviour Who says, "Fear thou not, for I am with thee."

It is just because the multiplication of forms, the adding of mediators to the one whom God has provided, the attempt to increase the merits of the perfect atonement of our Lord, etc., become obstructions between the inquiring soul and the Son of God's love, that we plead with all who may read these lines to look unto Him and to trust in Him alone for the salvation which He so freely offers. Go through the catacombs which stretch for miles away from the city of Rome, in whose narrow niches millions of Christ's redeemed ones found their cemetery—their sleeping place, in early centuries. Study the inscriptions and emblems which mark their last resting places. Go into the great Hall of Tablets in the Vatican Palace and study the ten thousand inscriptions brought there from the catacombs. You will not find one which indicates that the souls of those early Christians depended upon human or angelic mediators for introduction into the presence of Jesus Christ. You will not find a prayer for the dead, nor a word about masses or purgatory. But you will find everywhere a dominant trust in the Lord Christ as the only and all-sufficient Saviour. You will find abundant evidences that the souls which found peace in Him found it through the cleansing application of His precious blood by His word and His Spirit. And He Who brought joy and peace into the soul of those early Christians is able to fill your soul with the same joy and peace as you look up to Him and depend upon Him alone.

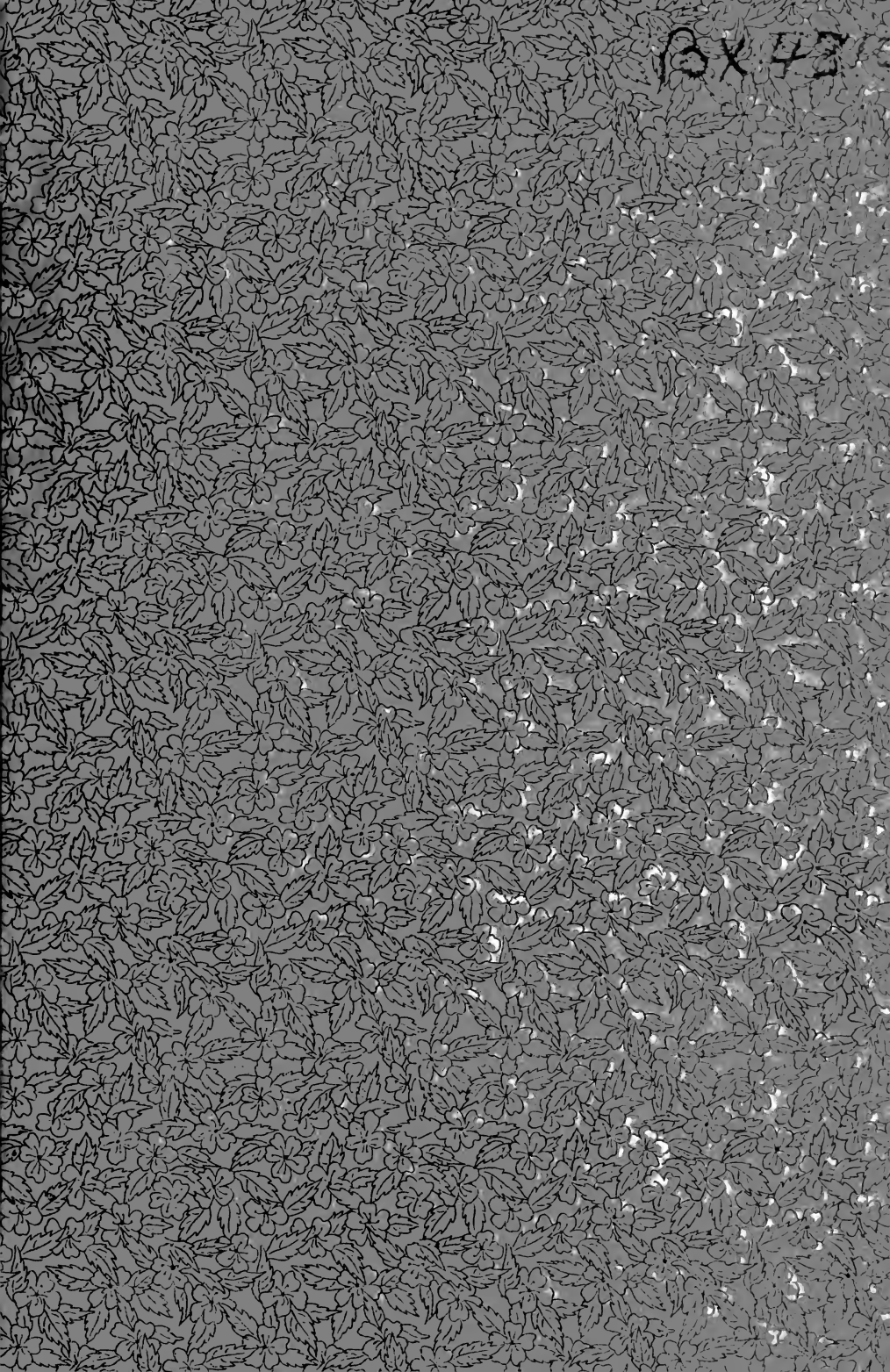
Among the very many songs of praise recorded in Holy Writ, there is not a strain that gives glory to any other save to our God and Redeemer. May we rest in Him and in Him alone that we also may participate in the song of redemption:

"Unto Him that loveth us and washed us from our sins by His blood, and hath made us kings and priests unto His God and Father, to Him be the glory and the dominion forever and ever, Amen."

"Worthy art Thou to take the Book and to open the seals thereof; for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom of priests."



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